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The Outlook

In connection with the Day of Prayer for Public schools, the second Sabbath of September, it is interesting to note certain figures in the **School Attendance** World Almanac for 1917 concerning the schools of our country.

The total enrollment for the common schools is slightly over 19,000,000. This is nearly seventy-four per cent of the total enrolled common school population, which would make the latter about 26,000,000. The average daily attendance in the common schools is over 14,000,000 pupils. The total number of teachers for the United States is 580,000. The average monthly salary is \$66. The estimated value of all public property used for school purposes is about \$1,500,000,000; while the total amount expended for these schools is \$555,000,000. The amount expended per capita for the whole population for our common schools is \$5.62; and the cost per capita of average attendance is \$39.04. In the average attendance of the enrolled pupils Oregon stands first with nearly ninety-two per cent; Illinois second with eighty-seven per cent; and Massachusetts third with eighty-four and a half per cent. Kentucky stands lowest with a little over fifty-five per cent. These figures are for 1914, the latest obtainable before the Almanac went to press.

Figures for 1915 show 11,674 Public High Schools, with 62,519 secondary teachers and about 1,330,000 pupils.

Pennsylvania has the greatest number of public high schools, 863, with about 95,600 pupils. The number of Private High Schools is 2,248, with over 14,000 secondary teachers and 155,000 pupils. There are also 275 public and private Normal Schools in our country with 100,000 students. The total for all schools in the United States, including the colleges, is given as 23,069,540. There is a special day of prayer for the colleges of our land, and the second Sabbath of September is designated more particularly for our public schools; but these figures covering both help to bring before us very forcibly the greatness of the interests involved in the schools of our land, and the constant need, as well as the observance of special days, of prayer in behalf of the instructors and pupils in the many schools of our country. The future of our nation depends in considerable degree upon the institutions which have in charge the education of our future citizens.



The third year of the war has ended, but the end of the war is not in sight. Germany fights much more on the de-

fensive than she did. The advantage now rests with the Allies, but Russia's ability and willingness to

aid are quite uncertain, and the submarine campaign continues terribly destructive. Germany has been receding on the western front. The United

War Situation

States has entered the conflict, and has over 800,000 men now in arms, and in a short time will have nearly 1,500,000; and the Washington dispatch here quoted says another draft of 500,000 will bring the total on land and sea to about 2,000,000. A London dispatch claims as a conservative estimate that the German armies lost 165,000 men and 2,500 officers, with 948 cannon, and thousands of lesser pieces, in the last twelve months on the French and British fronts. The ten months campaign of Verdun cost Germany 500,000 men. Two kings in recent months have lost their thrones: Constantine of Greece, and Nicholas of Russia. An estimate made two months before the end of the third year, voiced by Mr. Henderson of England, puts the number of men killed, since August 1914, at seven millions. French general headquarters recently estimated that up to March first of this year 1,500,000 Germans had been killed. Total casualties have been estimated by Mr. Henderson at 45,000,000. Concerning the terrible battle now in progress on the western front a special correspondent's dispatch from German headquarters, but allowed to come through London, reads in part as follows below. The dispatch is written somewhat from the German viewpoint; and let us hope that Germany will soon have enough of such awful conflict, and throw up her hands, and recede from all her efforts and desires for conquest.

What was the Somme and Arras, Aisne and Champagne against this earthquake of Flanders? Millions of capital are blown up in the air or explode in the ground. It is like a concert of unheard-of brutality to celebrate with becoming fitness the

end of the third year of universal madness. The louder the desire of nations for peace begins to express itself, the wilder the thunder of guns at England's command to deafen any cry of hope. Sometimes one thinks the end of the bloody intoxication was coming, but there are still graduations for description of which there are no words. We thought we got accustomed to the atrocity of all this, and at home you may forget the monstrous events at the front. For days our senses and nerves must certainly have suffered during these awful three years' spirit of war, and feelings seek to escape the intolerable horror, but it is no use. Here, up against the worst form of slaughter, again these nameless noises bring it home to you with overpowering force. This battle lasted for days. Now it is again that continuous roar that effaces or rather consumes all individual noises, that makes even fierce explosions close by you indistinguishable. Everything disappears in a loud, rolling, threatening gargle. Air carries it a hundred miles distant and tremblingly they listen south and north, west and east, where they can't see the horror of all this. But if you come nearer it is like the earth's bowels exploding. Our soldiers sit in their dugouts and can't do anything but trust to luck.



The magnitude of the burden our nation has assumed by its entrance into the war is daily becoming more apparent from many

Tremendous points of view. One
War Budget of these is the financial
view point. A recent

dispatch from Washington announces that the new war budget to carry the government through till next July and to cover additional credits to the Allies promises to exceed eight billion dollars and may even reach ten billions. War department estimates sent to Congress were asking for new appropriations of

over five billions for that branch of the military establishment alone. Estimates reaching another billion or more were expected when other departments reported their needs, and in addition to this Secretary McAdoo has intimated that before the year is out Congress will be asked to appropriate two billions to increase the funds available for loans abroad. This great outlay apparently means not only increased taxation but more bonds. The people must pay for it in the end any way; but such things as human liberty are not cheaply purchased. We have entered upon a conflict that will cost a staggering price, probably far beyond our present apprehensions. The same press item from which we quote states that the conclusion that the war department is preparing to send fully a million men to Europe within the current fiscal year may be drawn from a large item in the supplemental estimates that calls for nearly \$750,000,000 for "pay," and other expenses of the army. The hour is truly one for unity, sacrifice, courage, and faith! The American nation is wealthy, intelligent, and brave; but in view of the tremendous responsibilities and grave uncertainties before us, we need preeminently to depend upon the God of the harvest and of business, and the God of battles.



The Geneva Summer Bible Conference recently in session at College Hill, Beaver Falls, Pa., adopted a resolution containing greetings to the President of the United States and assurance of prayerful support in connection with

the war; and the resolution also uttered its solemn and earnest protest against the use of foodstuffs in the production of strong drink, against sending grain to England while she continues to use it for alcoholic beverages, and against the conscription of our sons to fight and die on the field of battle unless the camps at home and abroad are made as safe, as government can make them, from the temptations of strong drink, impurity, and kindred evils. This resolution may seem very radical. It may even appear to be extreme; but it was not intended so to be. It is clearly our duty as a nation, from many different points of view, to forbid the use of food stuffs in the manufacture of liquor. It is just as plain that it is England's duty, specially in this hour, to take the same course. It follows as evidently that if it is our duty to forbid the use of grain for liquor, we cannot properly send grain to England, even in her extremity, unless she ceases the gross misuse of it. What inconsistency it would be for us to enact prohibition here for the sake of the war, and then to send England grain which she may turn directly into strong drink and which she may offer to our soldiers as soon as they arrive! These questions hang together, and while we are thus far saved from inconsistency by our failure to adopt prohibition, this does not lessen our responsibility or censurability in this connection. And the latter part of the resolution is as appropriate as the rest. If the nation asks for our sons, it is under solemn obligation to provide them wholesome environment.

Of course it would take governments some time to work out practically and effectively some of the things involved in this radical and

sweeping resolution of the Bible conference; but it is clearly the privilege, and even the duty, of the American people to demand that our government shall prohibit the liquor traffic, particularly in this hour; that it shall refuse to cooperate in its continuance abroad; and that it shall make the camps where our enlisted and conscripted boys are to live and to be trained to fight for their country, morally clean and safe places of abode. The government is doing much. From what we have heard it needs to do considerably more; and we should ask plainly, unanimously, and promptly that it be done.



The passage by the Senate of the resolution for submission to the States of a prohibition amendment to the national constitution is another temperance event of great significance. More than the two-thirds vote necessary for the passage of the resolution was secured, the result being sixty-five affirmative votes and only twenty negative. The House, although a two-thirds vote there is also required for such a resolution,, is expected to act favorably. The whole matter of the adoption of a national prohibition liquor amendment will thus be referred to the States; and favorable action on the part of three-fourths of our States, or thirty-six out of the forty-eight, will be necessary for its adoption. The resolution of the Senate contains a provision that the States must act on the question within six years in order to make the amendment effective.

Senators Lodge, Underwood, Pomereene, and Hitchcock were among

those that voted against the resolution for submission. Mr. Knox of Pennsylvania voted for it. Mr. Penrose, consistently with his record, voted against it. The passage of this resolution must be viewed as a most promising step in temperance legislation, unless this action may result in the postponement of the question as a war measure, or during the period of the war. To such a course temperance leaders should not agree. It is proper and necessary that Congress by direct action should enact prohibition at once, in some form or other. The fight should not be given up in connection with the food bill. This is the hour to strike, and the friends of sobriety should be on the alert to secure by every proper method, and at the earliest possible moment, nation-wide prohibition.



The close at Washington a short time ago of what may be considered one phase of the fight for prohibition does not reflect credit upon our chief magistrate or upon some temperance leaders. The food conservation bill has brought the temperance question much more sharply to the front. The House of Representatives by the remarkable vote of 365 to 5 passed the bill with such food restrictions as were regarded as practical prohibition of the liquor traffic. Friends and foes of prohibition were naturally very active at the seat of government. The bill went to the Senate. The President, who had a wonderful opportunity to serve his country and mankind, a divinely arranged opportunity, did not align himself with the prohibition

National Prohibition Amendment

Some Temperance History

forces. It has been asserted in the press that it is generally believed that the President is in favor of war time prohibition, but it has also been stated that he has been influenced by the apprehension that sudden "bone dry" prohibition might affect certain citizens in their support of the war. At a conference with the Senate Democratic leaders at the White House the President told them that he thought drastic action against the manufacture of beer and wine at this time was not wise, and that he would take the responsibility of deciding against such manufacture, if a war crisis demanded it. The President sent a letter to a prominent temperance organization asking their consent to the elimination from the bill of the provision preventing the manufacture of beer and wine. This organization without consulting the other temperance organizations represented at Washington, we are told, replied to the President practically acceding to his wishes, but stating also that it would be their purpose to urge the passage of legislation prohibiting the waste of foodstuffs in the manufacture of beer and wine, at the earliest possible date, either in the form of a separate bill or in connection with other war legislation. These temperance men have a right to their own opinion, and may have been wholly honest in the course they took, but it seems that they should have held on. They withdrew, and caused the withdrawal of other temperance organizations, from an important vantage ground, when there was still some hope of winning one of the most important battles of all history. At any rate they should have fought on, even without the President's support.

That there had been a good opportunity to have passed the food bill with the prohibition features in it, if the temperance workers and the President had stood firm for it, seems evident by the vote of the Senate when the question of putting the ban on beer and wine in connection with the food bill came before that body not long after the events described. The vote was thirty-four votes in favor of such ban and fifty-two against; that is, a majority of eighteen against it. Is it not reasonable to conclude that if the President and temperance people all had stood for this provision, the necessary ten votes to change the result would have been secured?



The questions naturally arise:—Why consider such questions as the liquor traffic in connection with a food bill?

Why consider it as a war measure? Why appropriate not take it up wholly independently? Is it

fair to the liquor men to endeavor to dispose of the traffic in a time like this, and in such close connection with other questions? It may be answered that it is entirely germane to take up the drink question with the food question. When food stuffs are used to such an extent in the manufacture of strong drink it is certainly necessary to consider whether we shall allow food to be turned into liquor. Surely now, in view of our own needs, and the needs of nations which look to us for help, it is appropriate to take all rational means to conserve the food supply. Why consider prohibition as a war measure? Because we need more food now than ever before. Because we need the

help of God more now than before. Because slavery disappeared as the civil war went on. Emancipation was born of the war. God created the opportunity. Vodka was suppressed in Russia as a war measure. How can you consider the saloon as an independent question? It is connected with everything under the sun. And why is the consideration of it now unfair to the men who have invested their money in it? What does society owe these men? True, their business has been licensed; but the very terms of licensure imply that the government has the right to stop the traffic at the end of the term of license. Moreover, one half of our States now refuse license, and their number is growing fast. Liquor men have seen the storm coming; and it is their business to get in out of the wet. There will be use for buildings and material and men which have been heretofore used in the manufacture and sale of liquor. And the saloon men have reaped such immense profits and done so much damage that if they should be cut off now from further saloon business, they would cease with a very heavy balance on their side of the ledger. It is a sorry thing for a man to stand up for compensation for the liquor traffic; and illogical to oppose prohibition as a war measure.



An editorial of recent date in one of our Pittsburgh papers calls attention to the fact that at the beginning of the food conservation movement in Great Britain an appeal was made for the practice of voluntary economy by the citizen. Later on the government suggested a ration

which limited the consumption of bread to four pounds a week per person, of meat to two and a half pounds, and of sugar to three-quarters of a pound. Those who adopted this suggestion were induced to display in windows facing the street a card with the words:—"In Honor Bound We Adopt the National Scale of Voluntary Rations." However, now, remarks the same article, exact and detailed regulations for serving meals in public are strictly enforced by the Ministry of Food, and even more drastic rules are provided to guard against waste in private households. London reports that the other day a piece of bread was found in an ash can by the police, and the housemaid responsible was fined five dollars. A restaurant proprietor was fined one hundred dollars for throwing away a quantity of stale cake. These regulations and prohibitions, it seems, are now strictly enforced in England, and John Bull, as the writer remarks, has been compelled to put another hole in his belt.

These things emphasize the activity of the submarine, which, while it has not an exactly strangle-hold upon Great Britain, is making matters quite uncomfortable in that country. And how glaringly inconsistent such a situation makes England's attitude on the liquor question! She wants our food-stuffs for the urgent needs of her people, and that she may carry on the war. And yet she has not the vision, or the courage, to abolish the liquor traffic which in countless ways decreases her material resources, but she has actually allowed recently an increase in the output of beer. Georgia Robertson makes the very strong assertion concerning strong drink:—"In England that enemy held back muni-

tions, shipbuilding, transportation of troops, cut down enlistments in prohibition Canada, inflicted its own twin evil impurity on the troops in mobilization and training camps and at the front until vice diseases had incapacitated the soldiers in some of the regiments more than had the bullets and shells of Germany. In vain the King and the Prime Minister asked to have this enemy suppressed, but such a firm grip it had upon the people, and so large were the holdings of its stock by the governing body that they would not surrender their fat dividends, no, not for the sake of their country, hard pressed as she was." May God give the great nation of Britain the grace to see the inconsistency and folly of asking for our food supplies and at the same time of continuing the vile traffic in strong drink; and may he give both our nation and England vision to see the foolishness and wickedness of wasting at the bungalow while we are trying to save at the spigot, and the glaring inconsistency of praying for success to the God of battles and at the same time allowing a business to continue which consumes valuable quantities of food supplies and demoralizes our soldiers abroad and our people at home.

In that little book, "Defeat Or Victory," by Arthur Mee and J. Stuart Holden, which we have not yet fully examined, but which is said by the Amethyst to be a fearful arraignment of the liquor traffic, it is said that the Canadian government in the early days of the war issued an order that there should be no alcohol in the Canadian camps. They sent their men in prohibition ships and they were placed in camps where the drink trade followed them to mar their manhood,

to sap their character, and break their strength. A formal request was made to the responsible member of the Canadian government, it seems, that the Canadian soldier should be protected from this terrible trade, and assurance was given that it would be done, but the desire of the Canadian government was overruled in England. It is the duty of the English and American citizen to give loyal and hearty support to their governments in this trying and critical hour, but it is a question if a government has any right to ask for the lives of our sons, if it will not do all in its power to protect their souls from destruction.

The liquor question presents a crisis for England and also for our own nation. They are standing in their own light. England is keeping back the day of victory for herself and all the Allies by her behaviour in connection with the liquor traffic. She is crying for help from the submarine, and she has not the courage to throttle the saloon. Notwithstanding the sad conditions of war, England is said to have spent last year, 1916, \$22,000,000 more than during the previous year, and the largest amount on record ever spent in Great Britain for strong drink. She did not drink more alcohol, but she paid more for what she did drink. Does it not seem that a just God may allow such a strangle-hold on the part of the submarine that the trembling hand of the English government will be willing to let go its grip upon the beer mug? And yet why shall we condemn Britain so strongly, if we in this country shall permit the continuance, in this hour of darkness and judgment, of the abominable institution, the licensed liquor saloon?

Economic considerations alone can never settle the question of liquor and the revenue from it. They cannot

show a proper balance sheet, and bring before us all the elements of the situation. The suffering often entailed upon the drinker, the deg-

radation of character attendant upon the use of strong drink, the destruction of the soul, the suffering and dishonor in which countless others beside the drinker are involved, are phases of the situation in contrast with which the significance of revenue sinks out of sight. The moral and spiritual must ever outweigh the material, and it is a peculiarly narrow and sordid view which insists on the revenue with an apparent forgetfulness of the higher elements which must always be sacrificed in the traffic in strong drink. Though it may seem mere platitude to make this statement, the necessity for it continues as long as the illogical assertions concerning the need of revenue are made. It is encouraging to observe in this connection the following words from Senator M'Kellar of Tennessee in a recent address in the Senate, as quoted in the Amethyst:—

I am unwilling as one man to debauch the American people in order to raise revenue for the government. I would gladly vote today to abolish the sale of liquors throughout the United States and lose every dollar of the revenue. We have thrashed this revenue argument out time and time again. We have had it up in Tennessee time and time again. There we have lost all the revenue that came from liquor but at the same time our State is more prosperous and the people are happier and better and more able to pay taxes than they have ever been before. The same rule which applies to a State applies, in my judgment, to the United States. I believe that if

we had no liquor and no revenue from liquor, our Nation would be happier and more prosperous and a better Nation, and more able to pay these extraordinary taxes that we must impose. **In taxing liquor we merely tax the people who drink liquor, and make the liquor dealer our tax collector.**

In this same connection it is interesting to note one of the resolutions of the recent General Assembly of the Presbyterian Church, as quoted in the Amethyst:—"That the traffic in intoxicating liquors is more than an economic question to be dealt with adversely as a matter of expediency; that it is most emphatically a relentless foe to morality and Christianity, and as such must be persistently and relentlessly fought by the church until righteousness hath exalted a nation, not economy."



The question of revenue is receiving more than usual consideration because of the vast increase of governmental expenses arising from the war; and the food conservation movement in its proposal to prevent or decrease the use of food

The Revenue Mirage

stuffs in the manufacture of strong drink has brought up the question, How can we get along without the revenue from the liquor traffic? Senator Penrose of Pennsylvania recently said: "For a hundred years or more the principal element in the revenues of governments of civilized states has been internal revenues on liquors and tobacco and a few similar articles of consumption. Until recent periods these internal revenue taxes have been a fixed part of the system of the United States and all other countries, and have been looked upon as most available and legitimate sources of revenue. And

being in the nature of luxuries, the taxes have been paid willingly by the consumer. It is most unfortunate now, when great amounts of money have to be raised by new taxes, that an attempt is being made with more or less success, which will completely demoralize and revolutionize the system of federal taxation. It was thought by many that radical prohibition could well have waited till the war was over or have been left to the States to settle, and should not have been forced at this time when the revenue bill has been completed after two months of continuous work and when we need, more than ever before in our history, a united and harmonious country."

This sober and serious statement of this Senator, who certainly has no love for prohibition, may pass without special consideration at this moment, except for the remark that the temperance people of Pennsylvania have waited for a long time to get any chance at the liquor traffic, and also that if the Senator and other liquor supporters had stood out of the way in the recent consideration of the food conservation bill, it might have been passed before this time.

But as to the general question of revenue from strong drink we are solemnly warned by the Anti-Prohibition Manual that national prohibition would mean the loss of \$262,000,000 revenue to the national government, \$21,000,000 to the various States, \$6,600,000 to the counties throughout the country, and \$52,000,000 to the municipalities; or a total of \$341,600,000. Accepting these high figures as correct, how do they affect the question in general? Our liquor bill in one recent year is put at \$2,500,000,000. That is, the cost for

that year is over seven times the total revenue in all these departments of government combined. Surely such figures make the argument for liquor revenue worse than foolish. Any man who would manage his own private business on any such basis would arrive before long in the poorhouse or the insane asylum. A Boston daily paper commenting on the argument for revenue from liquor remarks that one may as well argue for many fires so as to maintain a bigger fire department, or advocate more robberies so as to keep the police force busy, or when it is raining jump into the river to keep out of the wet.



It is the imperative duty of the nation to abolish the traffic in strong drink; not merely because of the material and moral disaster

The Nation's Guilt

wrought by it, but also because of the nation's guilt in allowing the traffic to continue. No lower ground than this should be taken for the settlement of this most difficult problem. The nation as a moral being is responsible to the God of nations for the existence of flagrant public evil, and cannot discharge its obligations to God until it has done all that lies in its power for the overthrow of such evils as the saloon. The nation cannot take cognizance of all kinds of sinfulness, there are certain spheres it cannot enter, and certain things it cannot do; but as a great moral organism under law to God and with duties to perform in the civil sphere, it cannot evade responsibility in certain directions. The continuance of the liquor traffic is not merely a sin on the part of the individuals connected with it, or of the people who vote to continue it,

but it is a sin for the nation to authorize the traffic and to derive revenue from it. More than that it is sinful for the nation merely to permit the existence of such public evils as the saloon. It is folly not only to waste the produce of the earth in the manufacture of strong drink, and to bring moral degradation upon our people by authorizing its manufacture, but also to antagonize the God who has made nations and rewards and punishes them for their deeds.



In connection with the importance of the institution of the Sabbath, its necessity for man and nation, and the

alarming degree of
A Necessary Sabbath desecration all
Institution about us, it is interest-

ing to note the following thoughtful words which appeared not long since in the editorial department of the Chronicle-Telegraph of Pittsburgh. Of course it is plain that the editor is discussing the question from a secular view point, but what he says is well worth considering, and it is all the more significant, coming as it does from the daily press. The Sabbath is certainly a physical necessity. It is founded on the very nature of man and beast. It bears an essential relation to health, efficiency, and duration of life. It is an economic necessity. It is a mental necessity. But it is preeminently a moral necessity; and it is necessary not only for the man but for the nation. It is the duty of both to observe it. "Remember the Sabbath day, to keep it holy," is an injunction binding upon both the individual and nation in their respective spheres. The editorial mentioned is as follows, in part:—

Among the war-time lessons which our nation should be able to learn from the experience of others, without having to go through the costly process itself, is that over-work of industrial employes does not pay. More than one British commission has made a report to this effect after thorough investigation. At the outset of the war English munition factory employes worked seven days a week under high pressure. Then the experiment was made of granting a weekly holiday and lightening the burden in other ways and the net result was an appreciable increase instead of a decrease in production. And so, for purely practical reasons, overtime has been largely eliminated. Several New York industrial concerns recently have asked permission of the state authorities to disregard the law requiring one day's rest in seven for each workman. The men themselves, it was declared, desired the opportunity to earn more by working over-time. The petitions were denied. It was pointed out at the hearing that the efficiency of the individual is so depleted by working seven days in the week that society, for its own sake, has the right to prevent him from doing so. Besides the probability that he will shorten his days of activity and thus become a charge upon the community, he is taking time that should be spent in strengthening his family relations, in looking after his children and helping to bring them up to be useful members of society. Such theoretical considerations have not received much attention in the reports of the British commissions, whose objection to seven-days-a-week work is principally expressed in terms of production, but they certainly have a direct bearing on this question. In these early days of the war, when we are straining every nerve to equip ourselves and our allies for the fight, the temptation to disregard the natural laws of rest and recuperation is great. But mankind has proved that these laws cannot be ignored without paying a heavy penalty.

Editorials

THE LAST STAND OF JOHN BARLEYCORN

"God moves in a mysterious way His wonders to perform." The war has forced upon civil governments the consideration of the liquor traffic with a view to its ultimate and entire suppression. The matter has been before the various European States engaged in the conflict almost from its beginning, and steps have been taken by each of them looking in the direction of the prohibition of the traffic in intoxicating beverages, but complete prohibition has not yet been attained by any of them. The conflict has at last reached the Congress of the United States and a battle royal has now been in progress there for some weeks. It was the privilege of the writer to occupy a seat in the visitors' gallery of the Senate chamber for two afternoons while this conflict was at its height. The impression produced on the mind of the writer is that the liquor traffic as a licensed system is fighting its last battle.

Criticism has been made of the course taken by prohibitionists in seeking to secure prohibition during the war by making it a part of the bill for the control of food. It has been urged that it would have been better had this bill been allowed to pass free from all such attachments, and had prohibition been introduced as a war measure in a separate bill and considered on its own merits. Something can also be said in behalf of the plan adopted. As is well known the food control measure came from the House to the Senate containing a clause prohibiting the

manufacture for beverage purposes of both distilled, malt and vinous liquors. The controversy in the Senate raged around the clause relating to the prohibition of beer and wine. By a large majority the Senate concurred in the House provision against distilled liquors. Doubtless Senator Thomas who comes from the prohibition State of Colorado voiced the sentiment of a few others when he declared that he was not a prohibitionist, but added, "When the question of national prohibition is duly presented for our consideration I shall vote for it, because a majority of the people whom I represent in this Chamber want it, and because it is my duty to comply with their officially declared opinions." But it is quite evident that a large proportion of the members of both houses of Congress are convinced of the evil of the liquor traffic and of the duty of the government to put it out of existence because it is evil and not merely because their constituents are prohibitionists. It looks now as though the traffic in intoxicating beverages is making its last stand in this country in the Senate of the United States. Among the masses of the people the battle has been almost won. About all has been done by argument that argument can do. The abolition of slavery could not be accomplished by argument alone. When agitation had done its utmost and those whose financial and political interests were involved still stood out for the continuance of slavery the civil war came and forced upon the country what argument had failed to accomplish. By proclamation of the President slavery was abolished and the consti-

tution was afterwards amended making involuntary servitude except for crime forever illegal. The prohibition of the liquor traffic seems to be travelling very nearly the same road as that traversed by the abolition of slavery. Half the states of the Union have declared for prohibition. But the interests involved are holding on with a firmer grip than ever in most of the other commonwealths. As John Fiske remarked with reference to slavery, "It takes men a weary while to learn the sinfulness of anything that puts money in their pockets." But there are many signs which clearly indicate that John Barleycorn is now making his last stand. A study of the situation from the Senate gallery plainly indicates this to be so.

First of all, the fact that the problem is now before the Senate as a practical measure is proof. It is true that in different forms prohibition has been presented in recent years in both houses of Congress. The same was true with respect to the abolition of slavery in the years preceding the civil war. But the measure in both cases received scant consideration. The great war in Europe has now forced upon Congress the consideration of the liquor problem as nothing else could do. Congress may turn a deaf ear to the pleas made by the American people, but when God speaks as He is now speaking in the thunder tones of wrath He must and will be heard. The very fact that the Almighty has forced the question upon the attention of our lawmakers in its present form indicates that the decision of the issue is not far off.

The weakness of the position occupied by the defenders of the traffic furnishes additional proof. The war has shown how weak and insufficient are the fortifications, once thought to

be impregnable, when the great guns of the present are trained upon them. Many such strongholds have been demolished as readily as a child can demolish its house of cards. The liquor traffic has long thought itself secure within the fortifications it has constructed. But these have nearly all been demolished by the shot and shell of the prohibition forces. There is no argument in favor of the use of intoxicating beverages. They are of no sort of use to the human family. The only pleas that can be offered are, men desire and will have such beverages; a vast amount of money is invested in their production; this industry is of vast financial importance in many ways; the government derives a large amount of revenue from this source. Nothing more than is here indicated was presented on the floor of the Senate by the defenders of the traffic. It was said that the complete prohibition of the traffic as a war measure would be too sudden for the country's good. It might produce a financial panic. It would involve the sacrifice of a large amount of revenue. It was denied that we need prohibition to win the war. We have won wars in the past without prohibition and it has not been shown that we need it to win this war. It would alienate from the support of the government in the prosecution of the war the entire body of people connected with the liquor traffic, and we need a united people to win the war. Prohibition would be a species of confiscation of property without due process of law which the constitution forbids. This last point was urged against an amendment to the food control bill which forbade the withdrawal for beverage purposes of distilled liquors now in bond, of which there is said to be enough to last two or three

years. The weakness of these pleas is so manifest that it would be a waste of time and space to attempt to refute them. They were refuted however on the floor of the Senate as will be seen under the point next to be presented.

The line of reasoning followed by the prohibitionists in Congress plainly points to the downfall of all the strongholds of the liquor traffic. It is true that in their speeches the prohibitionists in Congress do not make as much use of the moral argument as we would like. But they do not ignore it. In fact it is involved in many of the arguments even when it is not specifically named, as will presently appear. In the speeches made during the recent debate in the Senate it was maintained that intoxicating beverages impair the efficiency of soldiers. We will fight more successfully sober than drunk. Men who persist in pouring liquor down the throats of our soldiers are public enemies. The reduction of crime and the consequent reduction in the cost of crime will more than compensate for the loss in revenue. Senator Borah, for example, presented data showing that in proportion to the reduction of the use of liquor in England there has been a reduction of crime.

In a lengthy speech by Senator Thomas of Colorado, in which he opposed complete prohibition, while urging the necessity for a united nation if the war is to be carried to a successful issue, he referred to the recent riot in East St. Louis. He declared that unless the ten millions of colored people in this country receive the protection guaranteed by the constitution they will not support the government in the prosecution of the war. He also declared that unless the brewers and others engaged in the liquor business

receive the protection promised in the constitution neither will they support the government in this war. This reference brought Senator Sherman of Illinois to his feet who asked the privilege of explaining that disgraceful affair in East St. Louis. He maintained that the saloon was responsible for all the outrages connected with that riot. An investigation by the United States grand jury not long since revealed wholesale violation of the internal-revenue act, selling liquor without license, keeping open in violation of ordinances and statutes of the city and the State, flagrant disregard of the ordinary decencies of municipal life. The situation there invites the worst element in St. Louis to cross the river to enjoy the greater freedom permitted on the Illinois side. Continuing, he said, "with those conditions present it is the easiest thing in the world for a mob, when once formed, to proceed beyond the limits of municipal restraint. There is no adequate police force to cope with such a situation. Twelve companies of our Illinois National Guard, after they had arrived upon the ground, failed to restore order or to prevent some of the outrages. Some of the companies arriving early at the scene were disarmed; their authority was set at defiance; they were treated with contemptuous disregard; and outrages proceeded even after they were present. But I wish to say, Mr. President, that the principal source of the vile, the fetid, the corrosive element that blazed the way in disorder and wrote the story of blood across the sky over East St. Louis is the infernal, lawless, damnable saloons that have infested that town and blighted the community for years, and I want to know whether the Senator will be a

party to the continuance of those lawless conditions and more lawless men? * * * It is the saloon keepers of East St. Louis and their kind who lead the van of every lawless movement, and breed and spew their infamous vermin upon every community where they are suffered to exist. I am a 'bone-dry' Senator from now on." It is needless to say that during the delivery of this speech, only a part of which is here quoted, the seats were nearly all occupied and every one was giving the closest attention instead of lolling listlessly, reading papers, or writing. What has made Senator Sherman a "bone-dry" Senator has made and will continue to make prohibition Senators of many others until the vile saloon business is completely destroyed. John Barleycorn is fighting his last battle.

The fact that this is neither a factional, a sectional, nor a party contest points to the speedy downfall of the liquor traffic. It inspires confidence to see such Republicans as Cummins, Borah, Jones of Washington and Sherman line up in the same ranks with Vardaman and many other Democrats. There is force in the contention of Senator Thomas that a united nation is necessary to win the war. It is just as true that the union of the good people of all parties and creeds is necessary to win the war against the liquor traffic. That union is now practically secured and the traffic is doomed.

Finally, it is clear that we are now approaching the end of the struggle because of the confidence with which the prohibition forces are moving forward. There is a striking contrast between the mental attitude of the friends and that of the foes of prohibition. The latter seem to know that the traffic will soon be placed under the ban of

prohibition, and are grieved because it is so. The former look forward with joy to the day of doom for the traffic and speak with the assurance of both knowledge and faith. The latter seem to be pleading for a reprieve in the case of a criminal whom they know must soon suffer the extreme penalty of the law. The former show the confidence of an advocate who knows that he has won his case and is only waiting for the decision of the jury which he is sure will be in his favor. It may take some time to make up the verdict. There may even be a few miscarriages of justice before the final decision is reached. But as God used the civil war to abolish slavery so it may be that He will use this present war to abolish the liquor traffic.



"WET THE ROPES"

In the preceding article it is shown that certain obstacles of a constitutional nature seem to stand in the way of the immediate and complete prohibition of the liquor traffic as a war measure. It seems to be forgotten by certain Senators that the constitution exists for the country and not the country for the constitution. Slavery was upheld by many legal and even constitutional provisions, but in the crisis hour the slaves were freed by a stroke of the pen of President Lincoln as a war measure. All those bulwarks which had been erected for its protection were demolished by one blow. The safety of the nation demanded it and the slaves were set free in spite of the constitution. There are times when even the best meant laws and constitutional provisions must be disregarded for the preservation of the higher interests of the nation.

An incident from Italian history narrated in a lecture by Horatio Greenough and quoted by Dr. F. D. Huntington in his lectures on "Divine Aspects of Human Society," so finely illustrates what is here contended for that it is well worth repeating:

"When the great obelisk brought from Egypt was erected by Fontana in the square of St. Peter's, in 1586, it was determined to make that gigantic undertaking an incarnation of the knowledge and resources of Rome. They arranged their tackle, and spotted their hands, for the delicate and perilous work. To make all safe, and prevent the possibility of accident from some sudden cry, or alarm, a papal edict was proclaimed by Sixtus V., promising death to any man who should utter a loud word till the engineer gave the signal that all risk was past. As the majestic monolith moved up, the populace closed in. The square was crowded with admiring eyes and beating hearts. Slowly that crystallization of Egypt sweat,—fit emblem of the toil-wrought column of a civilized state,—rose on its basis;—five degrees, ten, fifteen, twenty; ah, there are signs of faltering. No matter; no voice; silence; it moves again;—twenty-five, thirty, forty, forty-three. It stops; now there is trouble. Lo, those hempen cables, that like faithful servants have obeyed the mathematician, have suddenly lugged out an order from God, not to hold that base steady any longer on those terms. The engineer, who knew the handwriting of that order, trembled. The obedient masons looked at each other, silent, and then watched the threatening, hanging mass of stone. The unspoken word was, Which way will it fall? Among the crowd, silence; silence

everywhere; obedience to the law; and the sun poured down on the stillness and the despair. Suddenly, from out that breathless mass of men, rang a cry, clear as the archangel's trumpet, **'Wet the ropes!'** The crowd turned to look. Tiptoe on a post, in a jacket of homespun, his eyes full of prophetic fire, and his whole figure wild and lost in his irresistible emotion, stood a workman of the people. His words flashed like the lightning and struck. From the chief engineer, to his lowest servant, that lawless cry had instant obedience. Water was dashed upon the cables; they bit fiercely into the granite; the windlasses were manned once more: the obelisk rose to its place, and took its stand for centuries."

No plea is here made for lawlessness. Law is necessary and in certain cases it must even be supported by the death penalty. But when a constitutional or statutory provision stands in the way of national welfare, when such provision places the nation itself in peril, it is time for some brave spirit to raise the cry, "Wet the ropes;" abolish the liquor traffic, constitution or no constitution.

The principle here involved draws even deeper than is indicated by its application to the liquor traffic. There is a national evil that is even more nearly fundamental and more threatening to our national existence than the traffic in strong drink. President Wilson has well said that our country has entered the great war and is fighting to make democracy safe. Democracy means that the people have the right to govern themselves. It means that supreme political authority is vested in the people and not in some autocrat who claims to rule by divine right. But democracy is prone to forget the

source of political authority. It often boasts that authority is not only vested in the people but that it also originates with the people. It is held by many that this is the theory of the American government. Dr. Brownson in his work entitled "The American Republic," states that this was the theory of the fathers of this republic in so far as they had any theory on the subject. Democracy is not safe so long as it is so regarded. This theory results in the formation of rings and the generation of political bosses who become as autocratic as any kaiser who claims to rule by divine right. It is doubtless true that if Germany wins the war democracy will not be safe on either side of the Atlantic. But democracy has not been safe in this country for the past one hundred and forty years. It was placed in jeopardy by the failure of the framers of our national constitution to found it on the solid basis of divine authority and law. No matter what pleas may be made in the interest of peoples who do not believe in God, Christ or the Bible, but who come to our shores in search of that liberty which is denied them in the lands of their nativity, we raise the cry, "Wet the ropes." Amend the constitution. Make democracy safe by placing it on the bed-rock of divine authority. Then and only then may we be confident that our nation and government will have an assured and prosperous future.



DR. G. STANLEY HALL'S REMEDY FOR WAR

Innumerable are the plans suggested for the abolition of war. The desire is well nigh universal that peace may speedily take up its abode on the earth. There is a prevalent belief that the present great war will be the last.

It is felt by many that the war itself will stimulate effort to find a way to the establishment of permanent world-wide peace. Most of the nations seem almost ready to combine in a league to attain this end. There is a growing conviction also that this war will put an end to autocratic government and establish democracy throughout the world. One of the outstanding features of autocracy is militarism. The essence of the State is power, and the army is power organized. One of the outstanding features of democracy is that it is pacific. War is not the main business of the State. The army is its servant to be called into action only to put down insurrection within, to repel invaders from without, or to defend the rights of weaker peoples whose rights are imperilled. To make democracy safe anywhere it must be established everywhere.

Christianity has a message for the nations. That message presents the conditions of permanent, world-wide peace. These conditions may be summed up in the one word **RIGHTEOUSNESS**. But for some reason Christianity has not brought peace to the world. Diligent search is being made to find out the reason. There are three possible answers to the problem. First, it might be maintained that after all Christianity has no message at all for the nations. Second, it is supposable that if it has a message that message does not meet the case. Third, perhaps the message has never been properly delivered and hence never practically applied. This last is the proper answer.

In certain quarters however it seems to be the idea that Christianity itself must be reconstructed before it can bring peace. This is the position of G.

Stanley Hall, President of Clark University and Professor of Psychology. He has recently published a work in two volumes entitled, "Jesus, the Christ, in the light of psychology." In the Introduction he speaks as follows:

"Two millennia under the Prince of Peace have not prevented this colossal and atrocious war, and the Church of Christ cannot now fail to suffer a great increase of neglect and reproach unless it can have a radical reincarnation. Would that psychology, by re-revealing Jesus in a new light, and re-laying the very foundations of belief in him, might contribute to bring in a real third dispensation, so long predicted yet so long delayed, and thus help to a true epoch by installing in the world the type of religion that can do something to make such holocausts henceforth impossible! Now Christianity simply stands by and looks on aimless, helpless, paralyzed, convicted of failure to a degree that all the heresies in its history could not have caused. It mitigates suffering by beneficent ministrations but did nothing to prevent the Christian nations from flying at each other's throats, and has been impotent in all its efforts to restore peace. Once it made and unmade wars. In this it has proven bankrupt, an almost negligible factor, and we have in it as at present understood very little guarantee that the world may not at any time again relapse to the barbarism and paganism of even worse wars. The only possible religious safeguard against another such catastrophe is nothing less than a new Christianity. We must go back to the first principles and elemental forces of human nature, realize in a deeper sense that Bibles and religions arose out of it, and thus we must build the latter up again from the very foundations, but these founda-

tions will and must be the true psychological Jesus Christ, gross, material misinterpretations of whom have made the Church today a body almost without a soul." (p. xvii.)

It is always proper to inquire whether Christianity has been fairly interpreted and presented to the world. Legitimate efforts of this kind are constantly in progress. There have been great epochs when true Christianity has been rediscovered and freed from the corruptions which had eclipsed its true character. The reformation of the sixteenth century is a case in point. But there are also illegitimate efforts which claim to present a rediscovered Christianity. Mormonism and Christian Science belong to this class. But psychology now comes forward and practically tells us that we never yet have had genuine Christianity and that it has been left to the psychologists of the present day to make the discovery. This is to be done by re-revealing Jesus Christ as psychology is now able to do. This task was impossible in past generations. The disciples themselves had a very erroneous conception of their Master. They were wholly incompetent to make known his character or to expound the religious system he came to establish. None of the New Testament books were written for a generation or more after the close of Christ's career on the earth and by that time a great many apocryphal stories were told about him and generally believed. Whatever power he may have had to give relief in some cases of sickness he never really performed miracles. Such apparent cures only seemed miraculous. Psychology today has become such a master in analyzing the human mind and explaining its processes of thought that it can go back for two thousand years

and show how everything once thought to involve the supernatural could and did come about according to the now well known laws of the human soul. In fact religion is so completely a matter of mere subjective experience that no objective event involving supernatural power ever did or could occur. Why believe in supernatural occurrences when, if you accept the new psychology, you can explain everything that men once thought to be supernatural by the laws governing the human mind? Especially in childhood, and likewise in the childhood of the race, the mind fairly revels in the wonderful, the miraculous, the supernatural. It is bound to believe in it whether it is so or not. Hence stories of wonderful events are sure to spring up. Psychology is thus able to eliminate the supernatural from the life of Jesus by showing how the mind operates in construction stories that tell of supposed miraculous occurrences.

According to Dr. Hall, therefore, Christianity is not a supernatural religion. In the quotation given above he declares that both Bibles and religions have arisen from "the first principles and elemental forces of human nature." Revelation is a term that has no meaning at all for the psychologist and the inspiration of the writers of the books of the Bible cannot be differentiated from that of George Sand, Mrs. Harriet Beecher Stowe, Hardy, Mozart, Helmholtz, Mohammed, Joseph Smith, or Mrs. Eddy. The Gospel records have been given us by incompetent hands and the modern psychologist is able to correct their mistakes, eliminate errors from their records, rearrange their narratives, interpret the facts, and thus reconstruct Christianity and give us a religion worth while.

The main purpose of Dr. Hall's book is to give a new interpretation of Jesus Christ as the prime condition of the task of reconstructing Christianity. It is neither possible nor necessary to take up all the points maintained in the book concerning the character of Jesus to which exception might be taken. A beginning may well be made with his discussion of the Kingdom idea. Dr. Hall is correct in holding that the Kingdom was the chief theme of the teachings of Jesus. Having said this however he proceeds to set forth about as many errors as could be well crowded into a discussion of this one theme covering almost forty pages. He declares that the gospel records of what Jesus taught on this subject are so conflicting that reconciliation is impossible. It is a fact worth noting that every critic of the Bible who does not like it is able to point out contradictions without number. Here is a psychological fact which is well worth considering. Why is it that the critical mind can discover contradictions where a friendly mind sees the most complete harmony? Dr. Hall is able however to tell us just how these contradictions originated. It is because Jesus himself did not know all about it. He changed his plan more than once. While the Kingdom idea was developing in his mind he was also working out the idea of his Messiahship and Sonship. Neither of these concepts was very clear in his mind when he began his public work. All three ideas developed side by side. Dr. Hall mentions three distinct conceptions of the kingdom which he attributes to Jesus and which he is supposed to have held at different times. First of all he says that our Lord purposed establishing a kingdom which would be wholly subjective, inward and personal, rather than social. He

had no sympathy with the method of John the Baptist who excited bitter hatred and hostility. In fact he kept aloof from John and seemed to profit by his experience. His doctrine of repentance was far less drastic than that of John. He himself had grown into the higher life naively and naturally without convulsive reconstruction, and he assumed in others the possibility of doing the same. He therefore began his work with the purpose of establishing a kingdom within each human soul by showing that each one might find God as he had found him.

But there was a charm and power about Jesus, a magnetism that became "very effective therapeutically in Galilee, which abounded with neurotics, and in an age when cure was exorcism. Thus, besides being a physician of the soul, Jesus found himself more and more revered as a physician of the body." It was no part of his original plan, according to Hall, to become a healer or a worker of any sort of miracles. But his sympathy with those in distress led him on along this dangerous path. It was dangerous because it led him away from his first plan concerning his kingdom. It brought him into conflict with the devil. It led to the recognition of his true character first confessed by demons. It increased his popularity. It led to the adoption of the second plan about the kingdom, namely, the establishing of his authority over human society. Finding that he had power over devils he decided to destroy the kingdom of Satan over the world and erect a throne on which he himself would be established. But this precipitated a conflict. He was accused of casting out devils as Beelzebub their prince. He even went so far as to take the rash and perhaps ill-considered step of pardoning sin,

which seemed to the Jewish hierarchy a most flagrant usurpation of divine power. Hall himself thinks that this was a fatal strategic mistake. Jesus was surprised and disappointed. He could compel devils, but he could not control the hearts of Pharisees. But he carried the case to God the Father, and expected him to do what he found beyond his power. The Father would certainly overturn all hostile powers and set up the Messianic throne. But hostility increased till Jesus became convinced that he must die. This was the penalty for his rashness in presuming to establish a kingdom over society.

He now changed his plan again with respect to the kingdom. It is now to be a celestial kingdom, to be realized after death. Admission into this kingdom is to be determined on the day of final judgment for which all the dead are to be raised.

Of these three plans for the establishing of a kingdom Dr. Hall declares that the first was the loftiest, purest, best, sanest. He speaks of "Jesus' incoherent and troubled nightmare dreams," of his hope becoming desperate and incapable of realization, and of his finally dying in despair. As he faced death, knowing his own innocence, he could not believe that the Father would allow such wickedness to go unpunished, and he was perhaps willing to die in the hope that this would force the hand of the Father to intervene in his behalf. (pp. 405, 453). Dr. Hall however teaches that it was necessary that he die in utter hopelessness as to the outcome. He must lose even the sense of Sonship and die in fear of the torments of hell, for if he still held on to his belief that he was the Son of God and would rise from the dead, he could laugh at death for it would hold for him no torments.

There is so much dangerous heresy in all this that we pause for a little to show how it conflicts with the gospel narrative. Jesus did not lose the sense of his divine Sonship. In the Garden of Gethsemane he prayed three times, addressing God as "My Father." On the cross he spoke seven times, and the first and the last times he addressed God as "Father." He did not fear the torments of hell after death. He suffered all that hell could mean while offering himself as a sin-sacrifice. He knew that as soon as he should die he would be in paradise. He did not suffer the agony of despair but the agony incurred by his bearing the load and enduring the curse of our sins. Dr. Hall does not believe in the doctrine of vicarious atonement, nevertheless that doctrine explains the suffering and death of Christ and nothing else does.

The last point in Dr. Hall's book that now claims our attention is the resurrection of Jesus. He declares that the real marvel here is not the resurrection but how people ever came to believe in it. He holds that Jesus did not expect to rise. His disciples did not expect it. Their belief in it was nothing more than mental reaction against the despair that took possession of their minds when he died. Psychology has so completely mastered the laws that control the mind that it is able to prove this beyond a doubt. The doctrine of Christ's resurrection had to be invented. The human mind demanded it and went to work and constructed it. Perhaps, says Dr. Hall, the disciples never would have believed it if any of them had seen him die, but since they did not it was quite easy for them to believe it when it was once proposed. But the truth is some of them did see him die, and the very ones

who witnessed his death were the first to believe in his resurrection. These were Mary Magdalene and John the beloved disciple. The only resurrection of our Lord believed in by Dr. Hall is a spiritual resurrection. He holds that the soul of Jesus is the same as the Holy Spirit by which the church was animated.

But it is not necessary to carry this review further. The book and its teachings are noticed in these pages because of the reputation of the author, because we have here a specimen of the kind of teaching now prevalent even in Christian Colleges, and because Dr. Hall claims that Christianity when reconstructed by psychology along the lines he has indicated will bring peace to our world. But the kind of Christianity he proposes is the same that has prevailed in Germany for two or more generations. And Germany is more completely cursed with the war spirit than any other nation. No one should be deceived by the claims made by Dr. Hall. His reconstructed Christianity is a fraud and a sham. It is not Christianity at all. It eliminates all that is distinctive in Christianity. It emasculates Christ himself and creates grave doubts as to his sanity, to say nothing of his divinity. It is true that Christianity has not yet ended war. But it is because the social and political half of the gospel has not yet been proclaimed and put into practice. When Jesus is submitted to as Lord of all peace will come and not till then.



The prophet Isaiah looking forward to the day of Jesus Christ tells us that of the increase of his government and peace there shall be no end; and it is clearly true that for both nation and individual there must be submission to the authority of King Jesus before real peace is secured.

Special Articles

TREASON BY DIVINE RIGHT

A Study of the Pretensions and Practices of the Mormon Kingdom in the United States.

By DR. GEORGE L. KNAPP

With a Foreword by FRANK J. CANNON

A Series of Articles to which this is the
Introduction.

(A few years ago one of the leading magazines of the country gave a commission to Dr. George L. Knapp, noted author and editor, to write a series of articles on the Mormon situation. Dr. Knapp has made a deep and intimate study of Mormon history and present Mormon purposes. After the articles were prepared, they were accepted by the magazine and were put in type. But upon orders of the financial controller of the magazine they were suppressed; because, as he stated, "it would be injurious to our business interests to allow this magazine to say anything in disparagement of Mormon politics or commerce." The editor of the magazine was very indignant. He remarked: "If that is the kind of magazine you intend to make of this, I do not care to remain." A few days later an offer was made to this same editor by financial interests of New York, which proposed to purchase the magazine and to place it in his custody if he would continue as editor and would not allow the periodical to print a word in disparagement of Mormonism—neither its polygamy, its politics, its treasons, nor its financial irregularities. The editor spurned the offer. He returned the articles to Dr. Knapp. They are here presented to readers of the *Christian Statesman* with only such slight revisions and additions as are made necessary to bring the presentation forward from 1913 to 1917.

The foreword which follows was written by Frank J. Cannon as an introduction to Dr. Knapp's articles. The series will be presented in succeeding issues of the *Christian Statesman*, beginning with the October number. —Managing Editor *Christian Statesman*.)

FOREWORD

By Frank J. Cannon

An immortal document called the Constitution of the United States forbids the establishment of a state religion.

And yet the United States has an established "church"—the first distinctive American "church," the Mormon "Church," the only church which receives official recognition. It is a "church" which, in the civic domain, competes with the civil authorities in many particulars, and holds itself superior to the civil authority in many other particulars.

It was founded by a man as daring as Mohammed. It was recreated and enlarged by one more efficient than either its founder or his prototype, the camel driver. There is a startling similarity between the "visions" which

came to Mohammed, and the "visions" which in the eighteenth century broke in upon the commonplace life of an obscure boy in the state of New York.

There is still more dangerous similarity between the practical enforcement of the two creeds. It was the faith or the sword for the unbeliever when Mohammedanism was scourging the world. It is a submission to the faith, or it is the sword **now** under the rule of the Mormon Church.

That the sword is not a blade of physical steel is due more to this age than to the character of the Mormon faith or the disposition of its prophets. He who will not bow in politics, is destroyed by the political sword; and he who will not bow in finances, is destroyed by the financial sword; and he who will not bow to the social pretensions and customs of the prophets, is destroyed by the social sword; and **she** who will not bow to the polygamous demands of the priests is, according to the holiest teachings of the cult, impaled upon the sword of God's damnation to eternal barrenness.

As Mohammedanism made an absolute civil government under its faith, so the Mormon prophets have constituted their priestcraft as the ruling temporal authority, to contend against which is earthly punishment assured, and eternal punishment promised. Then—since in this enlightened age we no longer take the false name for the real thing—the Mormon "Church" is not a church, in the real sense, although claiming all the immunities of religion; but it is a kingdom, hostile where it dares to be, cringing where it must be, and always dangerous.

While the American people have been indifferent or inattentive, this kingdom has grown to a magnitude of power which absorbs the liberty of all the subjects within its geographical domain, and threatens the very integrity of the Republic itself.

Joseph Smith, American born, organized the Mormon Church in New York in 1830. After many drivings and conflicts, he established himself with a large and ardent following at Nauvoo, Illinois, at a lordly point overlooking the Mississippi. His teaching was like a text from Mohammed. "There is but one God with whom we have to deal, and Joseph Smith is his prophet."

The conflict with the civil authority of Illinois, in which there was much arrogance upon the prophet's side and much ignorance and injustice upon the other side, resulted in the assassination by a mob of Joseph Smith and his favorite brother, Hyrum, in the jail of Carthage, Illinois, in 1844. Later the large body of the Mormon people journeyed, under Brigham Young, into the Western deserts, consecrated to extermination under the expectation if not the desire of mankind. How the community survived under that greater Mohammed, Brigham Young; how it alternately defied and coaxed the Federal Government, is a narrative for another place.

Glance we now at a time a little more than twenty years ago at this writing, when the polygamous priests of the Mormon Church were reviled and proscribed, in exile or in prison; their community property confiscated or sequestered; their plural wives fleeing from the wrath of the "ungodly," and their little children not daring to lisp a father's name.

Then overleaping the score of years, we contemplate today the once expatriate prophet of the Mormon Church as the most powerful man in America; the friend and patron of Presidents; the partner and protector of trusts; the commander of faithful millions of votes of American citizens; and in all things holding himself, and being held, above rebuke by the world or criticism or question by his subjects.

The purpose of his kingdom is to swallow up all other governments of this earth—to absorb into his "righteous dominion" all the rule which they have unrighteously exercised; to accept homage, tribute, and obedience from all who will submit; and to destroy all who refuse submission.

The power is not equal to the aspiration or the purpose. But if twenty years more could witness as great a relative accession of power as is observed in the preceding twenty years, Joseph F. Smith, traitorous citizen, recreant polygamist, forsworn priest and monarch of the Mormon Kingdom, would hold imperial sway over this subjugated Republic, and half the world besides. For he already exercises undisputed supremacy in Utah, the capital of his kingdom; and almost final authority in its many outlying provinces, consisting of politically fruitful regions in Idaho, Wyoming, Colorado, Nevada, Montana, Oregon, Washington, California, Arizona, New Mexico and Hawaii. Political parties bow at his behest; administrations crook the pregnant hinges of the knee that favor may follow obedience; and the trusts guard his kingdom by their influence as if it were their last city of refuge.

He is represented in Washington by obedient Senators and Representatives whose appointed mission is to lay the foundation for this direct monarchical rule.

The chief of these and his personal representative in directing the services of the others, is Apostle Reed Smoot, who was condemned by the most colossal indictment ever framed in American history—a report of a majority of the United States Senate Committee on Privileges and Elections, which declared that Reed Smoot, Apostle of the Mormon Church, had taken an oath of vengeance against the United States Government. Meantime, Apostle Reed Smoot and his subordinates of the Mormon Church legation at Washington, vote upon the laws under which the whole people of this country must live.

Joseph F. Smith levies taxes at home, whose collection is certain as death; and he compels tribute abroad.

He uses the millions wrung from the toil of his subjects, without giving any return except a promise of their reward hereafter.

He practices polygamy as part of the royal prerogative, and accepts and encourages imitation by his favored courtiers.

The civil laws of his realm are made at his pleasure and interpreted at his will.

He destroys opposition by the brute mass of his political and financial power.

He suffocates the sense of protest in the nation by his use of venal utterance and the cravenness of politicians.

In all this kingdom rule there is an affectation of trusteeship for God. The sovereign of the Mormon Church claims that he holds and exercises omnipotent authority, awaiting the coming of the Son of God, whose right it is to rule. But, as in the case of many another regency, he hopes that the return of the lawful King will be long delayed. In the meantime he claims that Jesus Christ was a polygamist and is to be a polygamous king when He comes back to earth; and Joseph F. Smith's adulators avow that he is a lineal descendant of the Christ, entitled to hold all the privileges of the absent Son of God.

In the violent conflict between the nation and the Mormon Church, the destruction of the Church community fabric seemed assured in 1890. Hope of a kingship was then as empty for Joseph F. Smith as for Charles, when that Stuart's neck was on the block. To save itself from the threat of being "ground to powder" the church was compelled to recede from its pretensions. Upon its recession, the nation made a generous treaty. In return for specific covenants to abandon polygamy; to abdicate monarchical projects; to withdraw the church from political interference; to abstain from the misuse of property, formerly escheated by the government under confiscatory statutes, and now returned—the nation gave amnesty, made a restoration of the franchise and other civil rights, and finally granted sovereign statehood to Utah.

Meantime Congress had legitimized all the offspring of polygamy, thus sparing grief which otherwise would have been poignant and lasting.

A more sublime magnanimity was never exhibited. A greater gift was never bestowed. A higher degree of gratitude was never imposed.

Every day and every hour in the day, the compact made by the present Mormon leaders with the United States, is being ruthlessly broken. They have succeeded in multiplying a thousand fold the powers conferred in the treaty between themselves and the government, while at the same time they are violating every material condition imposed upon them by that treaty. Every criticism, every attempt to call them to a responsible accounting, is denounced as religious persecution animated by the devil and maintained by his emissaries on earth.

In this series of articles, Doctor Knapp makes a circumstantial demonstration of these charges. The first article deals with the political rule of the Mormon Kingdom at its capital. The second article covers the political rule of the kingdom in its provinces particularly and the nation in general. The third article portrays the financial tyranny maintained in the profaned name of God. The fourth article gives the truth concerning the recrudescence of polygamy under the tutelage of Joseph F. Smith, the semi-divine exemplar to his followers. The fifth article will be a review of evidence and a suggestion of immediate and adequate remedy for the wrongs which the kingdom perpetrates on its subjects and threatens against this republic.

The nation as a whole has been blind and deaf. Some of the alert trusts and interests have been as fully aware of the facts as they have been eager to profit through their submission to the facts. Their power and the

cunning of the kingdom have been combined to drug the country to security under the suggestion that the treaty by which the Mormon Church made peace with the Republic, has been observed with gratitude. But this nation must not be allowed to condone these wrongs through ignorance.

If the people of the United States are willing to see a hostile kingdom grow upon the soil of this Republic, devoted to the overthrow of their institutions and the elevation of a polygamous priestcraft—acting upon a claim of divine protection—such choice is within the right of the citizenship of the Republic. But no man possessing the information and the sense of responsibility which, of necessity, attach to my experience, is fulfilling the duty of the citizenship to which he gratefully pledged himself, when the nation lifted us from our outcast condition to equality, if he does not state the facts and sound the warning. The Republic must have its choice—either to permit a sin with knowledge, or to refuse to share in the offense and to be not a partaker of the plague.

I was a dweller in the proscribed territory. Partly upon my promise of honor, given as pledge for the honor of the chiefs of the Mormon Church, we were all uplifted into the magnificence of citizenship in the nation. In that hour, I rejected my condition as subject of the kingdom for the higher status of citizen in the Republic. Gratitude, patriotism and hope combined demand a recital of the facts and a suggestion for the remedy.

I would not for my very soul, even if I could, incite religious persecution, nor induce unjust political proscription, nor provoke financial confiscation. I would that the splendid gift of citizenship for Mormons should be all their hope foresaw and the nation intended. I would that the nation should preserve its own integrity by a swift, and therefore merciful, settlement forever, of this conflict, which has lasted three quarters of a century. I would that this Republic should require an honorable observance of the treaty by which the Mormon chiefs preserved their community, and under the abused privileges of which they affront the authority of free government.

The reasons for the rapid and successful growth of Mormonism are many and are not far to seek. One of them is financial. Through its marvelous organization and heavy tribute on its people it has acquired a vast amount of property of various kinds, and its mobile resources are also such that its power in this sphere of influence is much respected and feared throughout the country. Another reason is political. The Mormon hierarchy knows well how to play off one party against another, but it is first and last for Mormonism. Another is its splendid missionary propaganda. If Christian churches made the same self-sacrificing, aggressive, persistent efforts to win converts, the present religious situation in America would be much different. Christianity would grow much more rapidly, and Mormonism and such issues would prosper less.

THE KINGDOM MESSAGE OPPOR- TUNE IN THE PRESENT WORLD CRISIS

Irvin Aiken Blackwood, A.M., B.D.

At the instigation of Haman, chief officer of state, Ahasuerus king of Persia issued a decree that all the Jews, both old and young, little children and women, should be slain on a certain day. Esther the Jewess was the newly selected queen. Mordecai her cousin who had brought her up as his own daughter appealed to her to intercede with the king in behalf of her people that they be not destroyed. The ringing words of his appeal were: "And who knoweth whether thou art not come to the kingdom for such a time as this?" The appeal was effective. Queen Esther made the attempt. Taking her very life in her hand she went in unto the king. The golden sceptre was held out to her. Her plea was granted. Haman soon swung on the gallows he had so eagerly erected for the execution of Mordecai. The Jews were delivered.

The Day Seems Dark

In the present world crisis all seems to be chaos and confusion. Sin and suffering, death and destruction reign on every hand. A war unparalleled in all history for magnitude and destructiveness is in progress. Government by democracy is challenged. The kingdom of God seems to be endangered. And yet is not this time of danger our hour of opportunity? To us who know of Christ as King; who know of his Kingdom, its principles, method of unfoldment and final triumph; of his enthronement and rule; to us who have caught the kingly note running all through divine revelation; who have

labored and prayed and hoped and suffered all these many years, to the end that the kingdom message might meet with acceptance by man in all human relationships, especially for that of civil government—to us, even us, in this time of danger, do not these same words addressed to Queen Esther come with appropriateness to encourage us and to stimulate us to duty? Yes, to us also, it may well be said: "And who knoweth whether thou art not come to the kingdom for such a time as this?"

The United States Enters the War

The present world crisis seems dark. It seems to be a backward movement. The war has reached us. Our government has voted seven billions of dollars as a war fund. The President and Congress and the heads of the Navy and Army are busy working out a war program. Conscription has been voted. A large army will go to Europe. Our first contingent of fighting men is now on the soil of France. Our navy is already in action. A stream of American blood will soon flow to join and mingle with that European stream of blood that is ever growing larger and larger.

Our country is astir. Many thousands of fingers are busy in the Red Cross work all over our land shaping garments for the soldier boys in the trenches. Tribulation is at hand. Bread is high. Everything is high. Europe is calling loudly to us for bread. Our wheat crop is short. The embargo is now in force.

The Magnitude of the War

The war with us is only begun. It is only two and one half years old in Europe, and yet it has assumed pro-

portions surpassing any war in past centuries. Fifteen nations are engaged. Three-fourths of the human race are directly or indirectly involved. Over thirty billions of dollars have been expended by the Entente Allies—enough to make a macadamized road of every highway and by-way throughout the world and have enough left over to more than double all our present gifts to foreign missions and place an endowed college in every foreign mission district. More men have been killed than would populate a city like New York. Four and a half millions have perished. The armies of Napoleon and of Grant seem like two small companies compared to the present warring hosts. In the first month of the French-British offensive this spring on the western front 600,000 men were killed; as large as the army Napoleon took to Russia; nearly four times as many men as fought at Gettysburg and fifteen times the loss in men of Napoleon at Waterloo. We have voted a seven billion dollar war fund. We can raise that to thirty-six billions before we reach the war debt per capita in England, France and Germany.

The Inhumanity of the War

Moreover the inhumanity that has broken out in this war is appalling. The Lusitania, the Sussex, and Belgium tell a sad story; to say nothing of the German method of killing the enemy by poisonous gases, of their deportations of the populace of Belgium and of France, and the unspeakable outrages inflicted upon the young women. Then look at the horrid cruelties perpetrated by the Turk the ally of Germany. Living Armenians are thrown into wells, packed like sardines, then saturated with kerosene oil and burnt alive.

Or an opening is made in the roof of a house, Armenians are thrown down through the hole until the house is packed and these, too, are burnt alive in like manner. Yes the day seems dark. Civilization seems to have collapsed and the great tribulation to have come upon the earth.

Is this War Armageddon?

The present world struggle bears marks that would seem to identify it with that great war of all the nations known in scripture as Armageddon. (Rev. 16:12-16.) It is like Armageddon in magnitude and inhumanity. It is like Armageddon in unexpectedness. It came "as a thief."

It is like Armageddon in its cause. Hall Caine in "The Drama of 365 Days" quotes Mr. Maeterlinch as propounding the theory that what we call war is neither more nor less than the visible expression of a vast invisible conflict. The unseen forces of good and evil in the universe are using man as a means of contention. On the result of the struggle the destiny of humanity on this planet depends. Is the Angel to prevail? Or is the beast to prolong his malignant existence? Invisible powers of good and evil operating in regions that are above and beyond man's control are working out his destiny in this monstrous drama of the war.

Compare this with the scriptural account of the cause of Armageddon. "Unclean spirits;" "Spirits of demons" are the unseen powers that gather the kings of the whole world together for war.

Like Armageddon this conflict seems to be "the war of the great day of God, the Almighty." (Rev. 20:14). A war therefore of divine judgment. The

judgments of God are certainly abroad in the earth to-day in order that the nations might learn righteousness. God waited long and patiently but he could not forget Germany's paganistic philosophy of society; her destructive biblical criticism; her militaristic spirit; her barbarous behaviour.

He could not forget Russia's atrocities against the Jew; nor the Turks worse than inhuman treatment of the Armenians; nor king Leopold's treatment of the natives of the Congo who failed to bring in their full toll of raw rubber—treatment as cruel as that meted out to his own people of Belgium by the warring Germans. No, nor could God forget the past infidelity of the fair and bleeding France; nor the terrible curse inflicted on China by money-loving England in the Opium traffic. Yes, a war of divine judgments. And America, the land of the free and the home of the brave; America with her high ideals of unselfishness in entering the war desiring no territory or recompense, but only that the rule of the people might not perish from the face of the earth; America drawn into the war perhaps in God's hand to be used for good at the table when the nations shall thresh out the terms of peace; yes, America with all this to her credit is to suffer and suffer terribly because after 150 years of opportunity she has not yet made any acknowledgment of Christ in the fundamental law of the land—the Constitution of the U. S.—the document which attests the national character. We have not fully applied the principles of Christianity in our social, economic, and political relationships. With Europe we too must suffer and endure great tribulation from the judgments of God until we shall be willing to "kiss the Son" lest in his

anger "we perish in the way." (Ps.2: 12.)

Two Opposing Principles in the War

Beginning from an entanglement of international situations and without any apparent good cause there has developed as the war has gone on two opposing principles; two ideals contending for the mastery—the ideal of Aristocracy against that of Democracy; the ideal of might against that of right; the ideal of government of the people, by the people and for the people against that of the princes, by the princes and for the princes.

The one is in line with the current of human liberty that has been moving onward in the social development of centuries. The other is a strongly opposing current that would move the world back to monarchy, militarism and slavery. In the one is the spirit of Christianity, in the other the spirit of paganism. Shall might or right prevail? That is the question. Let the pagan ideal win and the kingdom of God will be put back for centuries.

THOUGH THE OUTLOOK FOR GOD'S KINGDOM IS SEEMINGLY DARK, YET IT IS BRIGHT AND THE DAY IS OPPORTUNE FOR THE KINGDOM MESSAGE.

Christ is king—king of nations. The kingdom message is not for individuals only and for the ecclesiastical relationship exclusively, but is for nations also and for the political relationship as well. The opportuneness for carrying this message to the nations with the hope for a favorable response was never greater than to-day. The shock of war with its enormous expense and ruthless waste and untold sufferings, is calling the whole world mind back to a spirit of soberness and reflection and we trust repentance also. The

nations are more ready to listen than ever before. The day is dark yet opportune.

The World in Birth-Throes

The sufferings of the present are but the birth-throes of a new age. The world is in travail until the better day dawns. The sixth vial of Revelation has been poured out. The seventh is quickly to follow. Armageddon precedes the millennium; a world war, a world peace. God is overruling. There is progress. The higher order will prevail. Democracy must move on to a Christian democracy. Ecclesiastical Christianity must advance to an economic, social and political Christianity. The person and principles of Christ as Lord must dominate all social groups of men—not only the Church group but political groups both national and international.

Forces Making for Progress

The progress especially of the past 100 years has been preparing for this. The world of 1900 A. D. is farther removed from the world of 1800 A. D. than the world of 1800 A. D. was from the world of 800 A. D. The last 100 years has witnessed more human progress than the preceding 1000 years. Napoleon's day is closer to Charlemagne's than to ours. Four forces have been making for this progress.

The first is that of scientific invention. There has been more increase of wealth, increase of all manner of labor saving inventions and conveniences, increase in comfort and joy of living, increase in educational facilities in the past 100 years than during the preceding 6000 years. In 1830 came the steam railway, in 1836 the telephone, in 1838 the steamship. And

now we have the wireless telegraph and telephone. Rapid transportation, swift travel and quick communication are drawing the world into a closer unity.

Then there is a new social consciousness spoken of as the brotherhood of man. This recognizes the universal applicability of the moral law, that it is binding on nations as well as on individuals. Germany has given the lie to this principle. With her a treaty has no sacredness and is not worth any more than the paper upon which it is written. Germany with her submarine soul and her submarine methods would strike a death blow to this principle. Yet the principle stands. It has been uniting the peoples of the earth together. It will do so more and more in spite of German opposition. Right, not might; love, not hate; brotherhood, not enmity; man, not the super-man will in the end prevail.

A third force is that of democracy. During the past century what is known as nationality has developed among the nations to a remarkable degree. Passing through the throes of the Civil War the U. S. entered the final stage in the development of nationality. Likewise France, Spain, Germany, Italy, Switzerland and all the European nations have entered this same stage. Clan states and city states, have given place to the federal state. This development of federal government in America and Europe, Hart, the American historian, declares is one of the most striking tendencies of the last century.

This is the force that has produced Lloyd George, England's foremost statesman to-day. Russia feels this new power pulsating through her life and only yesterday she doffed the grave clothes of monarchy. She is again entering the war with a new zest

and is taking her place alongside the democracies of the world. Only today China is again passing through a new revolution but only to re-establish her new republican form of government more securely. In spite of German militarism now threatening the world this movement for nationality must go on until every nation is a democracy, even Germany herself.

A fourth force making for progress in recent times is Federation and Peace Movements.

In 1904 in St Louis 2000 members of the Interparliamentary Union met. It seeks for the settlement by arbitration of differences between nations. It is a most influential agency working for the organization of the world. International peace conferences and the Hague labor for the same end. In the last 100 years America and England have fought once, they have arbitrated differences 18 times. During the past 100 years over 100 important like cases have been settled in this way. The destiny of the human race is not perpetual warfare but perpetual peace; not disunion, but union.

In spite of the contradictions of the present war this force still continues in the thinking of the nations. The final triumph of arbitration is as certain as the continuance of civilization. An international congress, and an international Supreme Court now exist in embryo. We await an international executive. It is not too much to dream of a United States of America and a United States of Europe and that some day these two shall join hands across the sea to form one great and abiding world-nation. Then one nation could no more think of taking up arms against another nation than New York

would think of fighting New Jersey, or Ohio, or Indiana.

A world federation, a world democracy is the goal.

Bluntschli the political philosopher put it: "Unconquerable time itself works on unceasingly bringing the nations nearer to one another, awakening the universal consciousness of the community of mankind; and this is the natural preparation for a common organization of the world."

Tennyson the poet puts it:

"For I dipt into the future,

Far as human eye can see,

Saw a vision of the world,

And all the wonder that would be.

"Till the war drum throbbed no longer,

And the battle flags were furled,

In the Parliament of man,

The Federation of the world."

David the Psalmist puts it:

"All ends of the earth remember shall,

And turn the Lord unto;

All kindreds of the nations

To Him shall homage do."

(Ps. 22:27).

"Yea, all the mighty kings on earth,

Before Him down shall fall;

And all the nations of the world,

Do service to Him shall."

(Ps. 72:11).

"Because the kingdom to the Lord,

Doth appertain as his;

Likewise among the nations,

The Governor he is." (Ps. 22.28).

(To be continued)

The late George R. Wendling has said that it is plain that the purpose for which Christ came into this world was to establish a kingdom of which he himself was to be the king.

The National Reform Movement

THE CAMPAIGN AGAINST MORMONISM

"THE UNION OF CHURCH AND STATE IN THOSE STATES UNDER THE DOMINATION OF MORMON LEADERS IS MOST ABHORRENT TO OUR FREE INSTITUTIONS." From Report of United States Senate Committee on Privileges and Elections. Report 4253, Part 1, 59th Congress.

A MORMON SERVICE AND WHAT CAME OF IT

By Ella M. Sherman-Curtis,
Syracuse, N. Y.

"Hello, Frank, I'm glad to see you!" said Leonard as he held out his hand to his friend.

"Hello, yourself," replied Frank cheerily.

"Why, Leonard, what is it, lost a friend?"

"Hardly, but I am all at sea; have heard the strangest talk; what does it all mean!"

"What does what mean? Have you gone daft? Enlighten a fellow."

"Don't you remember, a short time ago we were talking about some strange fellows who came here from the West to do missionary work? Well, a few of us went to hear them preach last evening, and I have scarcely known myself since."

"What are they, highbinders?"

"One of them, a stalwart young man of perhaps twenty years, got up and fixing his eyes upon us, said, as he swung his arms wildly in the air, 'I was born in polygamy; look at me, I am hale and hearty; yes, I was born in polygamy and I am proud of it.' Then, looking down upon us with the utmost contempt in voice and manner, continued, 'Poor mortals, to be groveling in such darkness.' Suddenly changing his tone and with an upward sweep of his arms, added, 'I am exulting in view of my exaltation; soon I shall be numbered among the gods,

with angels to wait upon me and obey my commands.'

"I was horrified at the close of the service. As I was fleeing from the room (for I really believed I could smell brimstone), I heard the voice of that speaker in animated conversation with a group of girls. I hesitated, then, looking back, found three of the girls were my sister's friends. They all seemed quite taken up with that blasphemer."

"You don't say so! Poor foolish girls! But did he give you no clues whereby you could get his bearings?"

"I suppose so; if I can only get myself together so as to think straight. I remember that he talked about the Bible and the patriarchs, doctrines and covenants, and pearl of great price,

"Is that all?"

"N-o, some of them said something about latter day saints—whatever they may be—and Book of Mormon."

"Clues enough, I am sure. Any Pinkerton man could trace them to their lair." Let's go to the reading room and display our ignorance."

"All right, go ahead!"

"Here we are," said Frank, as he opened the door into a well-lighted hallway which led into the public library.

"Good evening, Miss Stanley," he said a moment later. "Behold two ignoramuses seeking wisdom."

"I await your pleasure," replied Miss Stanley smiling; "what will you have?"

"Doctrines and Covenants," answered Frank sententiously.

"Here it is," replied the young librarian: "I heartily wish you success."

"Thanks," said Frank, bowing gravely.

"Now, Frank, let us go off into a corner and search the records for that abominable stuff about exaltation," urged Leonard.

Eagerly they sought a secluded spot where they could be by themselves, and, anxiously opening the book, thoughtfully turned the leaves till Frank said quietly, "I guess that this is a good place to begin."

"What is it?"

"Joe Smith's pretended revelation. Listen: 'Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of our Lord Jesus Christ. Wherefore, meaning the Church, **thou shalt give heed to all his words**, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; **for his words ye shall receive in all patience and faith.**' (Doc. and Cov., Sec. 19, par. 1, 2, page 102)."

"Whew! He must have felt that his exaltation had already come, but go on, I am anxious to learn how they are to become gods."

"This must be it," reading the pretended revelation on celestial marriage. Doc. and Cov., Sec. 132.

"Lucky for Job that he did not have to listen to that conglomeration of confusion, cunning falsehood, and 'English as she is spoke'; for if he had, his proverbial patience would not have been handed down to us."

"But let us review a little and get the pointers!"

"First of all, Joe Smith pretended to receive a revelation on celestial marriage, and as a starter he was to be a prophet, seer, and revelator."

"Yes, yes; but you have forgotten that he was to be the whole thing, even the translator."

"Yes, so he was, and then he claimed to be God-appointed. The miscreant, how dare he!"

"Well, we must hasten."

"Therefore, prepare thine heart to receive and obey the instructions which I am about to give you. . . . For behold! I reveal unto you a new and everlasting covenant,"—"

"Wait a minute. Did you not read a little before that it was Abraham, Isaac and Jacob, Moses, David and Solomon he was inquiring about? Then how could it be new?"

"O, never mind; I suppose he was too exalted by that time to see the inconsistency of the statement."

"All right, go on."

"And if ye abide not in that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter my glory."

"I guess I have that through my head, obey or be damned."

"Next?"

"I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on earth at a time on whom this power and the keys of this priesthood are conferred."

"And again, verily I say unto you, if a man marry a wife by my word . . . and by the new and everlasting covenant, and it is sealed. . . by him whom I have appointed this power. . . it shall be of full force when they are out of this world and they shall pass by the angels and the gods, which are set there, to their exaltation and glory, . . . which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods because they have all power, and the angels are subject unto them."

"Stuff and nonsense! What does the old hypocrite claim about the priesthood?"

"And again, as pertaining to the priesthood. If any man espouse a virgin, and desire to espouse another, and the first give her consent, and he espouse the second, and they are virgins, and have vowed to no other man, then

he is justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore he is justified. . . . They are given unto him to multiply and replenish the earth, according to my commandment, . . . and for their exaltation in the eternal worlds that they may bear the souls of men.' "

"Did that man dare to stand up in our city and preach that damnable doctrine?"

"O, no, not all of it; they only gave the honey, **we have dug out the sting.**"

"What about the other fellows?" said Frank thoughtfully, "were they as cut up as you were?"

"Not quite, I guess. Grant, you know, is not a Christian, and he swore some when we got out into God's pure air and said that May would hear a racket when he got home, for his sister was one of the girls that the elders were flirting with."

"What about the other girls? They ought to be warned."

"Trust me for that. I am going to turn myself into a missionary of the cross; and my first work shall be to warn those girls against the abominable doctrines of those Mormons. I know Nell will help me, and we will have them in the church instead of wandering around to be caught by every pretender that comes along."

"Give me your hand, old fellow. I now see that I have not been as careful as I ought to have been. I am going after the men in our shop. It will take grit and grace I know. But I did not dream that those sleek, oily-tongued Mormon elders, who go about distributing tracts, believed in such horrible doctrines. And we as young men and Christians ought to be more zealous than ever in trying to win men to Christ, for we know Him to be a complete and all-sufficient Savior."

A COLOSSAL MISTAKE

Mrs. Frances J. Diefenderfer

In casting about for a suitable title for this writeup I have brought into action all of my mental acrostics, intellectual hypotheses, and rational philosophy. I would gladly present an apology for the matter contained in it, but I find no excuse; this is the boldest affront ever offered by the Mormon church and its leaders.

From an editorial in the *Deseret Evening News* (official organ of the Mormon Church) bearing date June 23d, 1917, I find the following under **"Important Help to Bible Study."** The editorial reads:—"A significant proof of the growing interest taken in the teachings of the Church of Jesus Christ of Latter Day Saints and of the public demand for its literature is seen in the fact that recently the publishers of both the Cambridge and Oxford Bibles applied to the presiding authorities of the church for a copy of their **"Ready Reference"** to be incorporated between the Old and New Testaments. These pages contain quotations classified under appropriate headings in support of the fundamental doctrines of the church, Scriptural passages being supplemented by explanatory notes from historical and theological writings of recognized importance. **This Ready Reference has been made under appointment of the First Presidency and will be most serviceable for missionary and family as well as for general use.**"

Such an editorial appearing in the Mormon paper at once aroused not only my interest but some questionable conjecture. I wrote to the publisher of Oxford Bibles to ascertain if such statements could be true and learned with mortification that for two years the Oxford people have published between the Old and New Testaments a section 118 pages in length devoted to Mormon theology. They state however that the request to do so came from the Mormons themselves, and though they themselves

had examined the helps carefully, statements that were objectionable had passed them unobserved. They further add: "We have written them now that we will discontinue making the book for them. We would have done so long ago had there been the slightest protest. God grant that your noble work may be largely instrumental in bringing these people into the light, forsaking the awful errors you make mention of in your protest."

The Mormon Church is neither evangelical nor orthodox. The explanatory note given with the first article of their creed teaches a plurality of Gods—polygamous Gods, the Adam God theory, and other most objectionable blasphemous teaching. Every article in the Mormon creed is reinforced with the most blasphemous sacrilegious utterances. The assertion that polygamy is divinely appointed is most conclusively explained in their sacred books. We read in their Compendium of Doctrine: "If plural marriage be unlawful then is the whole plan of salvation a failure and the entire fabric of Christianity without foundation." "Many elders of the Latter Day Saints have been commanded as was Abraham to enter into plural marriage and disobedience becomes transgression; hence it involves a religious principle and becomes a matter of conscience." Page 133.

The Deseret News of June 23 contains a sermon delivered by James E. Talmadge of the Council of Twelve, also their acknowledged theologian of today. He takes as his theme: "For Time Only or for Eternity," quoting as his text article five in the Mormon creed which reads: "We believe that a man must be called of God by prophecy and by the laying on of hands by those who are in authority, to preach the gospel and administer in the ordinances thereof." He boldly asserts that "all societies, churches, or associations" outside of Mormons are purely man-made and can never accomplish the work of evangelization. He asserts that only the Mormon

Church is of apostolic origin, and concludes his sermon with the following quotation from the revelation on polygamy as found in Section 132 of "Doctrine and Covenants," and from the chapter on plurality of wives in the Compendium: "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations that are not made and entered into and sealed by the Holy Spirit of promise of him who is appointed, both as well for time, and for all eternity—(I have appointed unto my servant Joseph to hold this power in the last days and there is never but one on the earth at a time on whom this power and the keys of the Priesthood are conferred) are of no efficacy, virtue or force in and after the resurrection from the dead. Behold! my house is a house of order saith the Lord. Will I receive at your hand that which I have not appointed?"

We might continue, setting forth the odious teaching of this sect to a much greater length, for in an indictment against their false system it is no easy matter to show up the relentless, crafty purposes of the Priesthood to establish the fact that their organization is essentially unfriendly to all outside of itself and that finally their system is to become the supplanter of Christianity.

They have talked of "loyalty" to our nation, to our flag and to our leaders. But what of this? "The Priesthood holds the keys of revelation of the oracles of God to man upon the earth. Therefore the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted." All human religious or political institutions, all republics, states, kingdoms, and empires must be dissolved and blended forever in the one consolidated, universal, eternal, government of the Saints.

What should be the attitude of our religious journals, our Christian ministers, our leaders of great religious conferences toward the publishers of

Cambridge and Oxford Bibles that have accepted even a proposition to insert any pamphlet by whatever name known from the hand of such a sect or body with which Christians can have nothing in common?



DANIELSEN IN SPRINGFIELD

By A. C. Latimer

The former Mormon high-priest, Vernon J. Danielsen, addressed a large meeting of men at the Robinson Ave. Baptist Church, at 3 P. M., the second Lord's Day of July; also a mixed audience at 8 P. M. His addresses were startling and thrilling. He gave an interesting and warning account of the Mormon temple and its services.

His story was not only interesting but also true. Having been through the Mormon temple myself in 1911, I can speak authoritatively. Mr. Danielsen is right when he says the Mormon church is a kingdom, not a religion. From that setting, he showed that the basic theory of the Mormon church is a development of itself into a larger and more powerful system.

Mr. Danielsen thoroughly accounted for the polygamy of the Mormon kingdom when he said that in order to bring about the phenomenal growth of the system it was necessary to raise man to an equality with God and to reduce woman to the level of a white slave.

Mr. Danielsen's work here in Springfield was greatly needed. It has stirred the people of Springfield to a realization that something must be done to stop the progress of Mormonism here. I have had many callers since the meeting, making inquiry about Mr. Danielsen and the National Reform Association which he represented. Church leaders, among them some business men, have asked for Mr. Danielsen's return. I understand a large theater has been offered him for an address on a return trip.

A Mormon elder has called on me and told me that he understood I was associated with the National Reform

Association in its Crusade. He asked me if I thought I could afford to break my vows and covenants that I had made in the Holy of holies, meaning the Mormon temple. I told him that the Holy of holies, so-called, looked to me more like an institution of commercialized graft. I also told him that to me Mormonism was naught but pagan rubbish. He replied that the blood of Christ could not atone for my sin, that there would have to be other provisions made for its atonement and that God would see to that. He also said that he himself could bear testimony to the fact that he knew Joseph Smith, now departed, was a prophet of God.

The eloquent addresses delivered by Mr. Danielsen have made evident that there is a great field in Missouri and Kansas for the Crusade to end the crimes of Mormonism by awakening men to the fact that it is a great menace to America.



LETTER FROM MRS. SNOW

Travelling through the State of Kentucky, one need not be surprised to find Mormon aggression in cities, towns and remote corners of the State. Community districts well back in the mountains seem to be advantageous ground for the work of Mormon elders, and the people are very susceptible to their influence; for we must admit that Mormon artifice is so sly, skilful and adroit that they cajole, inveigle and take captive men, and especially women, who are not satisfied with their present condition, either temporal or spiritual; also people who are ready to accept anything, and any person's judgment rather than their own. This makes a very satisfactory class of people for the Mormon church to dominate. In the following you will find the same old deceptive story that is so often repeated to the inquiring Gentile, and another illustration of what is happening in our colleges.

In a county seat in Kentucky, the son of a Presbyterian minister grad-

uated from medical college in June, and returned to his home in Kentucky. A few days after his arrival at the manse he noticed a window card announcing the "Crusade against the Mormon Kingdom," and his exclamation was, "Father, there is nothing to it." He then proceeded to tell his father he had been associated with medical students who were Mormons and they were splendid young men; they had informed him that polygamy was no longer practiced by the Mormons, that they were law-abiding citizens. We learned that this young man is much above the average in intelligence, yet he was evidently deceived by his Mormon associates.

A young woman just home from college told of her association with young Mormon women; they also said there was no polygamy practice today, that they observed the law; but she doubtless failed to say polygamy is the law of the Mormon church, and so I felt constrained to place in her hands a number of leaflets with information other than what she had received from my address. She had been well supplied with Mormon tracts which she pronounced "very good."

Judging from some incidents related to me while in Kentucky, I think some of the mountain school teachers may be of Mormon faith. The question was twice asked, "Is it possible to check the work of the Mormon elders, for they seem to have no opposition in many localities?"

Miss Helen Barnes, one of our highly esteemed Findlay, O., women, and International Secretary of Young Women's Christian Association recently returned from Australia, and in conversation with her I learned that the reports of their activity in that country are not exaggerated at all, and that they are very active in New Zealand. They seem to be quite successful among the Maoris who formerly practiced polygamy, and are much like the native Hawaiians; that they are a race of people with high mortality, but

that the work of the Mormons is largely confined to the most illiterate classes. It behooves any man or woman who is loyal to this nation to use all possible influence against the Mormon church, not as a Christian institution, but as a great organization which has extended its influence into so many lines of our national affairs that it is nothing more or less than a great commercial and political organization with the dominant thought of taking not only our nation, but the world for the Mormon Kingdom.



LETTER FROM SECRETARY JOHNSON

Memorial Day last Attorney Danielson spoke in Cortland, N. Y. A few days later Mrs. Shepard gave two addresses in Cortland. The following Sunday evening "Mormonism" was the topic discussed by the Reverend H. C. Ledyard of that city. From his brilliant (?) remarks, as reported in the Cortland Democrat for June 15, we quote the following:

"Every once in a while and sometimes twice in a while, there comes a cry from some quarter of our land that our religious and political liberties are in danger of being destroyed by some society or religious sect. It is the Mormon church which is now to destroy the Republic and capture its law-making power.

"I believe the Mormons have been sadly misunderstood by the great majority of the people. Polygamy seems to be the great 'bog' used to stir up the unthinking mind.

"David was a man after God's own heart, we are told in the Bible, and he had many wives. A thing cannot be righteous in David and a sin in Brigham Young, or else God is a respecter of persons and therefore neither fair nor just.

"I do not believe plural marriages ever have or ever will work out anything ideal, but I do believe it is more honorable than is the social cowardice practiced by many.

"Personally, I honor the man, Mormon or Gentile, who before the world acknowledges his children and the woman or women who have borne them, and who provides for them, and I have only contempt for the man, Mormon or Gentile, who does not so recognize his children and the woman or women who has or have borne them.

"Do not get excited, then, because the Mormons control the sugar trust. Rockefeller, a Baptist, controls the oil, and when it comes to bowing down, if bowing down must be done, it is no worse nor no more autocracy to bow to Joseph F. Smith, head of the Mormon church, or Cardinal Gibbons, the Catholic leader in the United States, than it is to bow, as we have to, to J. P. Morgan."

While making our headquarters at Utica we called upon a certain minister with a view of having a speaker in the church of which he is pastor, but we did not press our request for obvious reasons. He said to us,—"I don't know that I am opposed to polygamy. Polygamy is better than prostitution."

These statements by ministers need no illumination by us. Nor do we longer wonder why it is in these "Latter Days" or how it is that Mormon crimes and treason triumph within our nation over the laws of God and man.

Watertown is now our headquarters and Mrs. Shepard continues to report excellent meetings. While writing this letter, Monday, July 16, Mrs. Shepard is addressing a meeting of more than seven hundred women in the Asbury Methodist Episcopal church.

Meetings not previously mentioned have been held in Geneva, Waterloo, Seneca Falls, Hall, Penn Yan, Cayuga, Fosterville, Seneca Castle, Victor, Canandaigua, Phelps, Clifton Springs, Shortsville, Manchester, Watertown, Black River, Felts Mills and Carthage.

CRUSADE NOTES

Thirteen Mormon missionaries arrived in New York from Utah in a single day recently. Yet Mormonism is thought by many to be only "West of the Rocky Mountains."

Columbia Medical School, New York, gave four of its seven scholarships recently to Utah youths, the Mormon newspaper reports. This is more than Utah's share it seems to us.

June 27, 1917, was observed by the Mormons, as the seventy-third anniversary of the death of Joseph Smith, the founder of their church, who was killed by a mob while he was in jail in Carthage, Mo. This was a most unfortunate event from every standpoint. Among other things, it gave the criminal Joseph Smith the sanctity of martyrdom. The evil of his life is forgotten in his tragic death.

"Walter Monson, Jr., has accepted a position for the summer as manager of three baseball teams at the Central Branch Y. M. C. A. of Brooklyn," so the Deseret News, the organ of the Mormon church, informs us. And then, "President Walter P. Monson has gone to New Haven, Conn., to hold conference." The son of the President of the Eastern States Mission managing baseball teams for the Y. M. C. A.! Is not this incongruous? Is there any connection between this fact and the difficulty the Crusade has had in getting a hearing before the Brooklyn Central Y. M. C. A.?

We certainly approve of the stand taken by the General Superintendent of Mormon schools in behalf of the use of the Bible in the public schools before a large assembly in the Salt Lake Tabernacle lately, but he queered himself with Christians and Jews when he said that he and the other Mormons hold the "Book of Mormon," "Doctrine and Covenants," and the "Pearl of Great Price" "to be equal in authority with the Bible." Many people are deceived into believing that the Mor-

mons are evangelical Christians because they accept the Bible. So do the Mohammedans. But like the Mohammedan, the Mormon adds other books as "equal in authority."

The Mormons are having trouble in England with the draft law; and the whole matter of Mormon polygamy and missionary activity has been aired in the court room. The question as to whether or not Mormon elders are ministers and therefore not liable to military duty is the question at issue. No decision was reached by the lower court, which was equally divided, and the matter was appealed to the High Court.

An evidence that it is well for pastors to warn their people about the approach of Mormon elders is found in the report of the Mormon elders from Topeka, Kansas, as published in their journal "Liahona," that, "Considerable opposition has been given them of late from ministers who are evidently alarmed at the progress of Mormonism. This has resulted in some of their investigators advising them not to call." Like the liquor traffic, what Mormonism wants is to be let alone. And like the liquor business, it will not let other people alone. Pastors should frequently warn their people of the likelihood of the approach of Mormon missionaries, that they may "advise them not to call."

In his recent article on the subject, "For Time or for Eternity" published in various newspapers in the United States by Mormon influence and paid for by Mormon money, James E. Talmadge, "apostle" of the Mormon church, quotes from the famous revelation on Polygamy, Chapter 132 of the book, "Doctrine and Covenants," and calls it the "declarations of Jesus Christ given to his Church in 1843." He stops quoting before he comes to the awful verses which condemn a woman to damnation unless she will "administer" plural wives to her husband. But if the earlier part of this section is still recognized by the leading Mormon

theologian as "the declaration of Jesus Christ," he must so regard the latter, the polygamous verses also. This is one more confirmation of our statement that the Mormons regard polygamy as a divine and Christian institution.

This is the comparison made between Christian preachers and Mormon elders by the General Superintendent of Mormon church schools in the Salt Lake Tabernacle recently: "The 'silly twaddle' of the average preacher does not appeal to the business men, but the good sisters are not sophisticated and they accept it and enjoy the childish recitals they get from the pulpit. But with us, we have a great variety, and from the best and ablest speakers that can be called upon, who will give us in turn their best thoughts on the lines which they treat." Our ministerial readers will not appreciate having their sermons called "silly twaddle" and "childish recitals," nor will the good sisters overlook the slur passed upon their intelligence. This is on a par with the usual superabundant egotism of the Mormon and in accordance with his attitude toward women. But note, if you will, the intelligence of "us."

President Heber J. Grant in a recent sermon preached in the Salt Lake Tabernacle, remarked, "I do rejoice that while people from every sect under heaven have embraced the Gospel (i. e., Mormonism) that none of the sects during the eighty-odd years that this Gospel has been preached, were ever able to convert any of the missionaries who have gone forth to proclaim it." Vernon J. Danielsen is one of the prominent missionaries of the Mormon church who have turned their backs upon that system. Others also have done so. The great deterrent to renunciation of the system is the oath with its dreadful penalties for disloyalty to Mormonism, which missionaries take before starting on their missionary efforts. Another is the training given Mormon children which leads them to accept the Mormon gospel when very young and to look for-

ward to a missionary experience as naturally as our young people look forward to graduation from school or to church membership.

Our friends are sending us these days numerous clippings from daily papers in all parts of the country in advocacy of Mormonism—all paid advertisements of course.

At a meeting of the National Executive Committee in June Mr. A. C. Latimer of Springfield, Mo., was employed to begin work under the auspices of the Association the first of September next. Mr. Latimer will labor specially in the interests of the Anti-Mormon Crusade. In 1911 he and his wife "took their endowments" in the Mormon Temple at Salt Lake City, Utah. Like Mr. Danielsen, therefore, Mr. Latimer will be able to speak from experience of the inner secrets of the Mormon Temple. He has already done some considerable public speaking and is at present making dates in Springfield, Mo., and vicinity for Attorney Danielsen.

The Manager of the Mammoth Film Corporation writes: "The Mormon Maid" has been doing very well and will be run through the coming year. We hope to get it in Camden, N. J., shortly for three days. There is evidently some influence working against it there, as the manager of the building in which it is to be exhibited tries to tell us that the censor will not pass it since it favors Mormonism, and that the mayor is decidedly against Mormonism. We will probably be able to work this out, however." We should think he will be able to work it out, since "The Mormon Maid" is against rather than for Mormonism.

The Mormons use with approval this quotation from Josiah Quincy: "It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his country-

men? And it is by no means impossible that the answer to that interrogation may be thus written; Joseph Smith the Mormon prophet." It is clear that the influence of Joseph Smith is felt by his countrymen. When they pay an extra four cents a pound to the Mormon hierarchy, they feel it. When they say aught against the evils of the Mormon system they feel it. The nation may feel this influence more terribly in the future. But it will be for evil and not good, for bane and not blessing, unless the Mormon leaders are led to change their ways in keeping with an awakening American public conscience.

The following authoritative statement of Dr. E. Talmadge, one of the Twelve "Apostles" of the Mormon church, will make clear to any one who doubts it, the arrogance of the Mormon church. It claims that the gospel was lost from the days of the apostles until it was restored to the earth by the renegade Joseph Smith and that no baptism but Mormon immersion is valid:

"The Church of Jesus Christ of Latter Day Saints proclaims to the world that the holy priesthood, which has the appointment and authority to officiate in the name of God, has been restored to the earth in modern days, through direct dispensation from the heavens by angelic ministry to the Prophet Joseph Smith. Thus was ended the night of the great apostacy which had long enveloped the world. Again (i. e., once more) the authority to baptize for the remission of sins and to lay on hands for the gift of the Holy Ghost is operative upon earth. The ordinances of the gospel of Jesus Christ, without which no man can be saved in the Kingdom of God, are administered in the (Mormon) church today under divine commission."

Such teaching relegates Luther, Calvin, Knox, Zwingle, Wesley and all the rest of the reformers to the class of "apostates," puts Joseph Smith, "the restorer of the gospel," next to, if not above, Jesus Christ, and confers on Mormon elders the sole right to administer the gospel ordinances.

CHRISTIAN PUBLIC EDUCATION

DAY OF PRAYER FOR SCHOOLS

The National Reform Association, moved by a deep sense of the difficulties and dangers which beset our public schools, especially in their bearing on the interests of morality and religion, has recommended that a day in September, every year, be observed as a day for special and united prayer in behalf of the public and private schools of the United States. This was first proposed in 1902. It was warmly approved and commended to various ecclesiastical bodies and adopted by them, including the Presbyterian General Assemblies, North and South, The United Presbyterian General Assembly, and the Synods, Councils and Conferences of a number of other evangelical bodies.

The second Sabbath of September was most appropriately designated. The schools are opening, the churches are filling, the Sabbath Schools are rallying. How can the year's work be better introduced than by praying for the children and youth?

The day is meant to concentrate the ordinarily loose thinking about the schools so that there may be more praying and the praying more intelligent. There will be notices and preludes from some pulpits and stated discourses from others. Sabbath Schools will feel their affinity with the theme and its treatment instinctively, and the Young People's Societies (in which there are always so many teachers and pupils) will be quick to show sympathy. Can there be anything of greater importance than that all, younger and older, teachers, parents and pupils should come to feel the close and vibrant unity existing between school life and church and home life?

The magnitude of the moral and spiritual interests involved in this vast work of education, or affected by it, commend this Day of Prayer for Schools to all Christian citizens. For more than seventy years the Day of Prayer for Colleges has been observed by the Christian people interested in these institutions, and incalculable results for good have been vouchsafed in answer to these prayers. But while the student world in the United States numbers not far from 200,000 persons, there are about twenty

millions in the common schools of the nation. For every student in our Universities, Colleges and professional schools there are eighty in our public schools. When we add the private schools which, with certain classes take the place of the public schools, we have before us an agency which gathers under its influence, with insignificant exceptions, the children of the whole people, which is steadily making its work more thorough and complete, and which is confessedly one of the strongest moulding forces at work upon the character of the nation.

What ought to be the bearing and effect of this great agency on the morals and religion of the people? This nation is, in important respects, a Christian nation. The education provided for her future citizens ought to correspond to the national character in this respect, and should aim to transmit that character to the coming generations. The supreme need of the nation is not for intelligence or mental culture in her citizens, important as need of the nation is not for intelligence or women of good moral character, able to distinguish between right and wrong, and resolved to do what is right and to avoid and resist what is wrong. The chief end, therefore, of the schools, to be held supreme above all mere intellectual culture, is to develop the moral nature of the pupils. If these positions are correct, it follows that any proposal to divorce education from the general, fundamental, unsectarian truths of religion, to make our education merely secular, and to absolve the teacher and the school from all responsibility except for the intellectual development of pupils, is subversive of the true American idea of education, and fatal to the chief interests for which our schools were established. And yet this bald secular theory of education is accepted in wide educational circles. Many cities and many whole States are moulding their school systems in accordance with it. This very disagreement as to the true nature and objects of education constitutes a grave peril to the schools. Those who believe in God, and in the efficacy of prayer, will agree with us that interests so momentous and so urgent as these ought, by Christian people, to be spread before the Hearer of Prayer.

These are interests, moreover, which lie very close to the hearts of the people. Parental love and solicitude, as well as the impulses of patriotism, will respond to this appeal: There is a multitude of Christian teachers, superintendents and school officers, unselfishly desiring to do their best for the moral welfare of their pupils and burdened often with a sense of their responsibilities, who will be greatly helped and encouraged by this sympathetic remembrance on the part of the Christian Church. These prayers, moreover, will ennoble in the minds of many less thoughtful teachers the work to which they have been called, will inspire them with new and higher motives and set a worthier aim before them through all the arduous labors of the following year. The same impressions will be made, in measure, on the millions of pupils from Christian homes who at the beginning of each school year will hear their pastors entreating God for them, for their teachers and for their fellow-pupils throughout the whole nation, that the true ends of education may be accomplished through the studies and the discipline of their schools.

The general observance of the Day of Prayer for Schools will afford to pastors, in so far as they may wish to embrace it, a natural opportunity to inculcate vital truth concerning the whole work of education, and its relation to the moral and spiritual welfare of the child, and to our National Christianity.

If anything more is needed to commend this proposal to devout and thoughtful minds, a glance at the petitions which will naturally be offered on such a day of concerted supplication will suffice. Pastors and churches, Bible schools and families, will pray that all school teachers and school officers be guided and helped in their responsible work: that a blessing may attend the reading of the Bible and other Christian literature in the schools, and all instruction, counsel and discipline which have for their end the moral improvement of the pupils; that the vices and sins that often creep into schools may be effectually restrained; that all atheistic and un-Christian tendencies in the world of education, as well as all influences which would pervert the schools to any sectarian ends, may be successfully withstood; that the nation may have the wisdom to use her vast all-embracing system of education for those

moral results which will promote the true welfare and glory of the nation: and finally, that the Spirit of God, who is the Fountain of Light, may preside over the schools, quickening and sustaining all intellectual endeavor, and leading teachers and pupils, by all the paths of learning, to Him who is the source of all wisdom and virtue. Merely to state such subjects of prayer is, in our judgment, to justify abundantly the suggestion of the Association, and to secure for it the hearty endorsement of Christian educators and leading citizens throughout the nation.



OUR PUBLIC SCHOOLS

By Dr. T. B. Anderson

The opening of our public schools furnishes an occasion for calling attention to our system of popular education and emphasizing its importance. Our public school system is fundamental and essential to our social and political life; and, though marked by imperfection, as all human institutions are, yet it is deservedly popular, and in the main accomplishes the ends for which it was designed. It is quite evident that popular education is necessary to the maintenance of a popular form of government, such as ours is. Where the rank and file of the people have so much to do in shaping public policy, as in our country, the education of the masses is a prime requisite. Good government depends on good citizenship, and good citizenship depends on the intellectual and moral character of the individual citizen. The streams cannot rise higher than the head. If the masses of our people are left to be ignorant, illiterate and immoral, it will vitiate our whole system of moral, social and political life. Our national welfare depends on the moral and intellectual elevation of the masses of the people, and to this

end the energies of Church and State should be directed.

Early in our history, the need of a general, if not quite universal, intelligence was deeply felt. The genius of our government demanded it. If questions of public policy were to be determined by popular vote, that vote must be intelligent. For a time parochial and private schools were depended on to meet the case, but they were soon found to be inadequate. They were good as far as they went, but they did not reach all the people. The conviction that some system of popular education must be devised and adopted grew apace; and finally the public school system was evolved. It was born out of the womb of necessity. It proved to be a child of noble birth. It was adopted by the State; has been fostered by the State; and has been developed into a national institution of prime importance.

Intelligence, morality and patriotism are three pillars of a republic. To instill and foster these virtues in the youth of our land is the object aimed at in our public schools. This three-fold object must be kept clearly and steadily in view by parents, teachers and school boards; and the hearty co-operation of all are necessary to secure the best results. The aim of the State is to fit our youth for right living—for right thinking, right feeling and right action; to teach them the proper discharge of their social and civic duties; to make them serviceable to society. The State has to do with the conduct of her citizens; and conduct depends on character; and character depends on intelligence and virtue. A man with an intelligent, unrestrained mind and a vicious heart is a menace to society. The function

of the public school embraces the training of both mind and heart. To be a good citizen a man must be both intelligent and moral. Our children must not only be taught to think well, but to do well. The inculcation of right moral principles is quite as important as to be taught right methods of study. To be taught how to master one's self, and to do his duty to his fellow man, is quite as important as to be taught to master a science or a language. The training of our youth in mind, manners and morals is the high object to be attained through our public schools.

To attain this high end, our public school teachers must not only be approved and equipped in mind, manners and morals, but the Bible must be maintained in our schools as the best possible text book of manners and morals. It is absolutely indispensable. The virtues that make for true manhood and good citizenship, are Bible virtues. The inspiration to high and noble living comes from the Bible. No book extant can compare with the bible in the inculcation of one's duty to his fellowman, his country and his God. The Bible is a veritable thesaurus of moral precepts, with the sanction of divine authority. The maintenance of the Bible in our public schools is a matter of vital interest and importance to the well-being of the state. To eliminate it would be suicidal. It would cut the moral nerve of the nation and induce disintegration and decay.

Let every patriot, every lover of his country and his kind, stand by the Old Book of the Ages, as an indispensable factor in our system of public school education.

Beaver Falls, Pa.

CHRISTIAN PUBLIC EDUCATION

David G. Wylie, D.D., LL.D.

All agree that children ought to receive a Christian education in the home by their parents, and in the Sabbath school by competent and carefully selected teachers.

When we come to the sphere of the state, on account of our mixed population, the problem is beset by more difficulties; but, even in the state, a minority should not govern. The state should guard the right of minorities, but the rights of a majority should be held just as sacred.

Besides, the state owes it to itself, to its own stability and permanence, to see to it that children in the public schools are educated not merely mentally, but morally as well. Education of the intellect may make, often does make, one intelligent and shrewd, but if the moral and religious nature is neglected, children are apt to be mentally alert and cunning at the expense of honesty and uprightness. The state should insist that public education should have its roots deep down in the moral and spiritual natures of its youth.

The foundation of the American public school system was laid by Christian men and they put the Bible in the corner-stone of the system. It is a fatal error to banish the Word of God from the school room. The state should insist that the Bible be found not simply on the desks of superintendents and teachers, but that it should be read at the opening of each service and that the pupils should have regular instruction in Bible history and morality. The Bible is our best piece of literature and it is unfair to the book and to the Christian

sentiments of the great majority of the people in the United States that the Bible should be thrust into the background of our educational system. No other book is so lofty in its teachings, or lifts the mind up into the very presence of God.

There are those who would not only banish the Bible from the school, but God himself. When the New York Kindergarten Association was formed some twenty-five years ago, an intelligent Jewish woman was a member of the Board, and when we came to discuss the place of religion in the Kindergarten, this woman gave it as her opinion that even the name of God should not be mentioned for the reason that the children's minds could not grasp the abstract thought of God's existence. Indeed, as the weeks passed, this woman grew more insistent that her idea of Kindergarten instruction should dominate the minds of the rest of us. Finally, the matter reached its climax, when Mr. Richard Watson Gilder, then Editor of the Century, and President of the Kindergarten Board, said: "This is a Christian country. Our literature is permeated with Christian sentiments and it would be simply impossible to eliminate these sentiments without destroying our literature." This settled the matter and soon after there was a vacancy in the Board.

In this crisis of the world's history, as never before, we, as Christian people, should cease to be faint-hearted and stand up for our convictions. We should insist that the state has a duty to itself as well as to the millions in our public schools. Our system of public education should be not simply mental, but religious and Christian as well.

If we honor the word of God and God himself, He will make us as a nation to walk on the heights. If we dishonor him,—then disaster and shipwreck.



THE MORAL NOTE IN EDUCATION

James D. Rankin

The State supports its schools for the benefit of its children and its own welfare. It owes to them the best possible equipment for life. It must also guard its own future. Their development is its safeguard. The best possible equipment for its children is the symmetrical development of their three-fold nature. A full-orbed education requires the development of all a child's normal powers. Our schools are chiefly for the intellectual development of the child. But more and more they are recognizing their debt to his physical part. Physical culture is receiving vastly more attention than in former times, and is destined to still larger consideration.

But mind and body are only two-thirds of the child's three-fold nature. Neglect the spiritual and the child is but two-thirds developed. Modern science has discovered that which theology had largely overlooked, that religion is as much an indigenous growth in the human organization as any other trait. Instead of being co-ordinate with other powers the moral powers stand back of them and incite them to action, stimulating the intellect and bracing the will. One of the plainest messages of history is that religion has furnished the propulsive energy of the soul inciting the physical and the intellectual faculties to higher activity. If this is true, the education of the

spiritual powers cannot be omitted by the schools. The usual argument is that this should be relegated to the home and church. But multitudes of homes give no instruction of this kind, and their children do not come under the nurture of the church. If they receive such instruction it must be given in the school.

Our schools are not organized merely to make good bookkeepers but good citizens. The glory of man is manhood. Better have manhood without physical prowess and mental culture than the latter without manhood. The president of the Georgia State Teacher's Association, some years ago, said, "All the great educational thinkers of recent times agree that the purpose of education is the development of good character." The school can do nothing for a child that will so enrich his character, equip him for life's duties and fibre him against its temptations as the development of the moral sense.

The period of school life is a vital one. It is the period when they are susceptible to impressions, and when they are beginning to take the reins into their own hands. Hitherto they have been environed by the home influence. Their parents were a law to them. They knew no other authority, now they pass under the authority of teachers for the greater part of the day. One of the most solemn moments of a child's life is when it is called to recognize a wider authority than that of the parent. Happy will it be for the child if when that time comes the new authority continues to sound the moral note familiar in the home or introduces it into the young life that has been deprived of it.

At this period, too, children begin to take the reins into their own hands.

The temptation comes to use the larger freedom as they wish. Then, if ever, they should be taught their obligation to the great moral law. Their eyes should be opened to see the great, solemn **MUST** which stands over every life, the law to which the boy Jesus bowed when he said, "Did you not know that I **must** be about my Father's business?" There are millions of children who will receive little of such instruction unless it is given in the schools. The State owes it to them and to herself to impart to them this instruction. The splendid moral influence of most of our teachers is gladly recognized and the value of morality as taught apart from religion is not denied, but if the teachers were permitted and required to buttress their moral teachings with the "**Thus saith the Lord,**" their instruction would have its value multiplied many times. If they could back their instruction with the sanction of God's Word, and were permitted to hold it up as the very word of God Almighty, the effect upon their pupils would be vastly increased. This does not mean sectarian teaching. A selection of Scripture could easily be made that would not touch denominationalism and yet would contain the great moral and spiritual teachings of the Christian Faith. I say "Christian" purposely. There can be no morality apart from the recognition of a Supreme Being and a Supreme Law, and it goes without saying that in a Christian land the Christian conception of that Being and that Law is the one that must be recognized. It is as unphilosophical as it is impossible for a State to have one code of religion and a different code of virtues.

Wilkinsburg, Pa.

TAUGHT OF THE LORD

G. E. Brenneman

In the midst of our haste and fast-moving life, full of care and concern, we have paused to look at the march of the school children as the call of the bells rang out from the temples upon our free air. Flags waved in token of patriotism and the public doors waited in welcome.

Well may our nation take just pride in these our public institutions. Greece was noted for her art, the Roman for his laws and justice of government. Judea is known for her men who knew God, and in great achievements have given us his Word and the Saviour of men.

Our nation may take just pride in her common school system. It is our own. It should embrace the teaching of every element of the nations named. What is this system? Who are they that pass through street and roadway and over path to the school?

1. There are nineteen millions of them—over six times the population of our colonies at the time of independence. What promise they give for our nation's tomorrow! Most of them are public school children. But of the number there are eighty thousand College and University students.

The total estimated value of school property was one billion two hundred and sixty-six millions of dollars. And the amount expended during the year was four hundred and eighty-three millions. This amount was five dollars for each citizen and thirty-six dollars to each pupil. There were 547,289 teachers paid a monthly salary of little more than \$62.

Our own city of Pittsburgh qualified 2,333 pupils for the high school. From the public schools, A grade, came 1,983. From the parochial schools came about 350. Thus there were 2,333 prepared for high school when but 732 were graduated. The addition of proper religious instruction should keep the advantage of the high school within the desire of a greater number of the city's youth.

2. What is the result of this army of youth in our schools and this great outlay?

First, the decrease of illiteracy. In 1900 there were 42 illiterate children of 10 to 14 years to every 1,000 population. In 1910 the number was reduced to 22, and in 1914 it was reduced still to 15.

In 1880 there were (ten years and over) 17% to 1,000 population; 1890 saw it reduced to 13.3%; 1900, 10%; 1910, 7.7%. And all this in the face of great increase in population, and that of an illiterate class.

Yes the common school is opening the mind, it is developing every faculty of resource and self care. It is preparing for the rights of citizenship, and training the hands that carry the torch of state.

We need the vocational training. In our nation there are 13,000,000 engaged in agriculture with little training for their special work. There are 14,000,000 engaged in manufactories with little special training. It is said that in the German city of Munich there are more workers trained at public expense than in all the large cities of the United States, with an aggregate population of 12,000,000. Broadly speaking, every citizen of Germany may receive vocational training at public expense. This

accounts in large measure for the wonderful efficiency of the German workmen.

But the common school has remained the open door for the University. Last commencement there were 60,000 graduates from College and University. From these come our trained and prepared leaders—our doctors, advocates at the bar, ministers and teachers. They are the lights of a community. They have been greatly developed in producing power. The untrained worker at twenty-five years of age has a life-producing power of \$5,200. The College or the University graduate at twenty-five years of age has a life-producing value of \$28,000. Added to this is the greater capacity for enjoyment, and the superior companionships of life.

From the foregoing it is plainly evident that the College graduate has a great influence in life. If that influence is wrong, how much worse it is; and if the influence is good, how much better is it? No young woman is now estimated on beauty of face alone, but on talents, qualities of soul, intelligence, character, capable management and good business abilities.

3. What of the religion of our educational system?

The first public school was a Bible school. The first teachers were ministers and religious men. An epitaph in Massachusetts reads, "He was a good scholar and a great Christian." The original purpose of the public school was to establish "Loyalty to God and to public duty." The greatest patriots are those who first learned loyalty to God. The men of greatest public service have been Christian men.

Have our public schools wandered from the original purpose and become secularized? Have the portraits of Jesus and Washington and Lincoln given way to classic ruin only and to examples of art? If it is so, some give as a reason that we have so many pupils of diversified religions. But our Bible is the chief corner-stone of all learning and character. If omitted, the mind wanders and the character becomes one-sided.

Probably the reason for the great demand for amusements finds its origin here. Many of them regard the Sabbath as any other day. Fill the mind with great and good thoughts and it will not wander into lust and sin. The lack of religious influence in many of our Universities is astounding. And what of Christian influence there is comes from agencies outside of the University.

It may be that the Church has too much abandoned the school. If it has, let us take hold of our privilege again. Mingle the instruction of the mind with the training of the higher faculties of the soul, and then we may look for better things among men, and a harmony that will not pass away.



AN IMPORTANT PRINCIPLE

By E. A. Crooks

Present conditions emphasize the significance of education to a nation. Germany has been preparing for the part she is attempting to play in the affairs of the world for more than a generation. She has been preparing for it by the organization and the equipment of a great army. She has been preparing for it by the organization of her industries. Perhaps after

all the most significant part of her preparation has been the educational system. It has given her citizens a high grade of intelligence, a very essential element of success in any endeavor. Her educational system has aimed at something more definite than intellectual sharpening. The tool has not only been sharpened but it has been bent for a certain purpose. The educational system of this mighty empire has been shaped to implant certain principles. This program carried on for half a century or more has worked a very radical change in the German people. In the midst of a world growing in its democracy Germany has remained imperialistic because imperialism was inculcated in her schools. Germany has developed the military spirit because her schools were used to direct the mind of the growing generations along this line. The unblushing egoism which declares German kulture superior to every thing the world has produced is the product of her schools. The other parts of her imperialistic program would have broken down internally had not her schools been aligned with it.

The principle is correct, though the application of it is proving disastrous to the entire world just now. The principle may be stated in this way: What a nation wants in her life and her policies let her first put into her schools. Some one of a by-gone generation is credited with saying, "Let me write the songs of a country and I care not who writes her laws." A man of the present day can say with a great deal more correctness, "Let me dictate the educational program of a country and I care not who may manage the rest of its life."

Germany is serving today as an outstanding demonstration of what a na-

tion's ideals should not be. Imperialism, antagonism to democracy, punic faith in treaty obligations, the doctrine that weak nations have no rights that powerful nations are bound to respect, that the precepts of the gospel are not binding on any nation and that might makes right—these principles in her policy have arrayed the world against her. These things so diametrically opposed to the enlightened thinking of today could not have found a dominant place in her activity had they not first been given prominence in her schools.

In this lies the lesson of the hour for us. What we would have in the America of the decades immediately before us let us put into the schools of today. The ship Democracy is the most seaworthy of all national crafts, but there are many rocks in her channel. Many captains will make bad sailing if there be not a firm unifying principle. "There is some hope for a pious monarch, but none at all for an atheistic democracy," says Washington Gladden. Christian ideals are confessedly the highest for both men and nations. Historically Christianity is the bed rock of our national existence. It has been the ballast that has kept us from shipwreck. If we would make sure of the future let us have the part of it that pertains to national life firmly fixed in our system of education. What right has the state to bind the conscience of the man with an oath that appeals to God if it has not taught the boy that there is a God who will punish the perjurer?

Denatured ethics cannot lift a people above the crudest kind of utilitarianism. Only Christian morals can give stability to a nation. "Thou shalt not steal, Thou shalt not kill, Thou shalt not commit adultery" must have behind them authority of God as well

as the power of the state if they are to bind the conscience and regulate the life of a people. What you would have in the nation of tomorrow put into the schools of today.

New Castle, Pa.



THE BIBLE IN THE PUBLIC SCHOOLS—WHERE TO PLACE THE EMPHASIS

By R.C. Wylie

In settling this and similar questions everything depends on where the emphasis is placed. There are some who never think of the rights and responsibilities of the State. They over-emphasize the rights of individuals. They often arrive at conclusions hostile to the highest interests of human society and civil government. When conclusions are reached by different classes which are directly hostile to each other it is evident that one of these classes has not thought the matter through in a logical manner.

Speaking in general terms perhaps no unbiased person will deny the statement that no one's education is well-rounded or complete unless the whole man, body, intellect and soul, has been symmetrically developed. It cannot be denied therefore that any system of education that does not provide for this all-round development is incomplete.

Joseph Cook used to say that only whole wheels roll. If a section of the wheel is gone it is no longer a wheel but a rocker. A rocker is not the kind of a device for getting anywhere. It is susceptible of motion but it remains practically stationary. Man is a wheel composed of three sections, body, intellect and spirit. Each section should be sound and in its proper place.

Educational systems are designed to look after these three sections of the human wheel.

The State needs citizens who are whole wheels, not rockers, citizens who are well developed physically, intellectually and morally. At great cost teachers are provided to train the intellect. Much attention is also given to the physical constitution. Vast sums of money are spent in making school rooms and playgrounds sanitary and in providing for healthy physical development. Equal care is not taken to provide for the proper development of the moral nature.

There are certain branches of learning today occupying a prominent place in school curriculums which are taught in such a way as to destroy the very foundations of religion and morality. Whatever may be true in the evolutionary hypothesis it is now vastly overworked and employed with the manifest purpose of eliminating the supernatural entirely from creation, providence and religion. And yet the Supreme Court of the United States has declared that "this is a Christian nation."

One of the leading psychologists of the day in a course of lectures recently delivered before the students attending a Summer School said some very wise things about the teaching of morality in the school room. But he also said some very unwise things. He practically annulled certain precepts of the decalogue, if the published reports of his lectures are true. He declared that there is no harm in using profane language at times, and that there is no harm in invading your neighbor's watermelon patch or appropriating other choice fruit on which he has spent time, money and energy. This

same psychologist teaches doctrines that are hostile to every fundamental principle of Christianity, and yet he is in great demand as a trainer of the teachers in our public schools.

Why is it that the State may properly support a system of public instruction which really destroys the very foundations of religion and morality and may not properly give instruction in Bible morality? Why is it that Christian people tamely submit to such an outrage? Why is it that some Christians maintain that this is the only fair way to settle this matter of religion and morality in the public schools?

A recent investigator, James H. Leuba, Professor of Psychology in Bryn Mawr College, states that from forty to forty-five per cent of college students today on leaving college deny the doctrines of a personal God and the immortality of the soul. This we believe to be especially true of students in State institutions. Is it not high time for Christian citizens to rise up and protest against a system of public instruction that is destroying the foundations, not only of religion but also of civil society?

The State is one of three divine institutions designed to promote human welfare. The other two are the family and the Church. Each has the right to see that its members are properly trained for the promotion of the ends for which the institution exists. It is absurd to expect the family and the Church to do all the training necessary for good citizenship. The State must see to this itself. Since the State needs morality in its citizens as well as intelligence it must provide for moral training.

The State has no right to punish for the violation of law unless it has taught

its citizens what the law is and what the penalty for lawlessness is. Many of our laws are based on the Decalogue. At least nine of its precepts underlie State legislation. Citizens should be taught to obey for conscience' sake. This can be done only by presenting the divine sanction for civil government and law.

The State has a religion of its own which it ought to teach if it is to endure. It derives its existence and authority from God. It is subject to the moral government of God. It is under obligation to make and enforce laws in harmony with the revealed will of God. It is under the Mediatorial government of Jesus Christ. These truths ought to be plainly set forth in our public schools as the ground work of national morality and the conditions of national welfare.

No individual rights are invaded by such teaching. Certain Senators recently said that while they are not in favor of Prohibition they would vote for it if they were persuaded that it is necessary to win the war. All individual rights must yield to the superior rights of the nation. Morality is necessary for the welfare of the nation. All supposed rights of Jews, infidels and others must yield to the rights of the nation in this matter of Christian education.

It is sometimes said that the use of the Bible in the school room is unconstitutional. This plea is based on the provisions embodied in many State constitutions forbidding sectarian instruction, and it is claimed that the Bible is a sectarian book. The Supreme Court of Wisconsin has declared that parts of the Bible are sectarian while other parts are not, and that the unsectarian parts may be

read. The Supreme court of Illinois has pronounced the whole Bible sectarian. School superintendents and Attorneys-General in a few States have rendered similar decisions. Such decisions are manifestly wrong. In a number of States with similar constitutional provisions Bible reading in the schools has been declared constitutional. These conflicting decisions cannot both be right. It is certain that in no State have the people purposely barred the Bible from the school room. It is used in the schools of at least thirty-five States. It is used in the schools of the District of Columbia. These schools are under the supervision of officials of the general government itself. It would be a strange thing indeed if the reading of the Christian Scriptures were unconstitutional in the schools of a Christian nation.

Pittsburgh, Pa.



VALUE OF EDUCATION

By James A. Cosby

What is Education? It is not simply training. Monkeys can be trained to do various things; so can dogs, pigs and elephants. Yet we would not call them educated. It is not knowledge. There are persons who can commit long lists of figures on pages from an encyclopedia; there are donkey boys in Cairo, Egypt, that can speak Arabic, French, German and Greek; but such could not be styled "educated." The word education comes from two Latin words "ex" out and "duco," to lead, and therefore means the bringing out, the development of the individual, fitting him for life's work. It is more than

the training of the mind, it must touch the heart and character.

What is the Value of an Education?

1. It brings us into possession of something which cannot be lost.

Many persons are seeking wealth. It is not sinful to seek after it provided it be done honestly and provided a right use is made of it when obtained. Others seek after position, power, fame, and this may not be wrong. Riches and position both may be lost. Baltimore had its great fire, when 75 blocks were destroyed entailing a loss of from \$125,000,000 to \$150,000,000. In 1871 a stretch of seven miles along Lake Michigan was burned over by the great Chicago fire and the loss was estimated at \$200,000,000. A man may be a millionaire today and a pauper tomorrow, may have exalted position today and lose it tomorrow, but an education no one can take from us.

"When land is gone and money's spent
Then learning is most excellent."

To this Dickens added,
"Though house and land he never got,
Learning can give what they cannot."

2. An Education is of great value because it brings into life possibilities for greater enjoyment.

The pursuit of education brings joy, there is satisfaction in study, in research, in the mastery of hard lessons and in the associations of school life.

O. W. Holmes, Jr., said: "The joy of life is to put out one's powers in some natural, useful, harmless way; there is no other: and the misery of life is not to do this! Education fits for life, enables us to accomplish for God and humanity and self, great and noble deeds, and this means happiness.

3. Education increases the chances for success in life.

This is true whether we measure success according to the world's standard or according to God's standard.

But some one will declare that this person was successful without an education and another and yet another. Abraham Lincoln went to school but twelve weeks in his life; yet he was educated, self-educated. He however, put into his cabinet Stanton, Chase, Seward and Wells, all college graduates.

Making money and securing fame are not the greatest things in life. Success in God's sight, is not measured by these things. "Man's chief end," as our catechism says, "is to glorify God and enjoy Him forever." This is real success. A true education fits a person to glorify God, to use his God-given powers to accomplish the purpose of his existence, and is therefore valuable.

Education that leaves out religion is dangerous. The more education a bad man has the greater rascal he becomes. So our boys and girls, our young men and women must have their hearts trained as well as their minds. The home, the church and the state all have to do with the education of our youth. In many homes there is no religious instruction. No fear of Jehovah taught. Multitudes of the boys and girls of our land are not in the Bible schools or church services. Where will they secure knowledge of God and learn standards of right living if not in our public schools? We must keep the Word of God in the school house, therefore, for it is the basis of moral and religious instruction.

MORALS AND RELIGION IN PUBLIC EDUCATION

James M. McQuilkin

No one doubts the social and economic value to ancient Babylon of the moral element in the education of Daniel and his three Hebrew companions. The outstanding feature in Moses' education and the thing that gave him a permanent position among the world's benefactors was the moral element. The hope of the world today lies in the fact that the most influential statesmen of Great Britain and America are Christian statesmen who openly acknowledge their responsibilities to God and men. It is apparent to the casual student of German affairs that the weakness and failure of Germany lie in the absence of the moral and religious element in her education of the last generation or two of scholars and citizens.

No well-balanced and broad-minded person any longer questions the social and economic value to the state of public education.

Henry Ward Beecher said, "Every time you educate a child you stop a hole in the bottom of the ship of the commonwealth."

Nature gives to the state the child, incomplete, yet capable of development, physical, mental, moral and religious. As a future citizen, he has a right to the best the state can give him. Unassisted, he can not realize his largest possibilities. Public education is the effort of the state to assist the immature life to some proper goal, to assist him in his proper social adjustment and to make possible for him his highest efficiency.

The characteristics of individuality, or personality, emphasize the moral and religious element in Public Educa-

tion as essential to its completeness. Man is a free moral agent with a conscience and responsibilities. It is related that Daniel Webster was once asked what was the greatest thought that ever came into his mind. After meditation he answered, "The greatest thought that ever came into my mind is my responsibility to Almighty God." This thought is fundamental in our insistence on the moral element in education. Moral strength and development can no more be attained without proper training than can mental strength.

Moral and religious training are as fundamentally a part of education as are reading and mathematics. Some one has aptly said, "Truth is the basis of all education."

Not only is man a moral being but he is also a social being. It is imperative that he know and respect the rights and claims of his fellowmen.

Former Commissioner of Education Harris said, "The great object of education is to fit the individual to combine with his fellowmen."

Apart from training in religion and morals a man can not realize his fullest social obligations as a citizen of the state.

The very purpose of public education, the training and development of citizens of a Christian nation, emphasize the necessity of moral and religious training in our public schools. Our Supreme Court has said, "This is a Christian Nation." Every broad-minded citizen will be able to distinguish between Christianity and sectarianism. There is no room for the teaching of creeds and sectarian dogmas in public education, but there is not only room but necessity for the teaching of the fundamentals of the

Christian religion to future citizens of an avowedly Christian nation.

It is related that Victor Hugo said, "Those parents who send a child to a school over which is written, 'Religion Is Not Taught Here', ought to be summoned before a magistrate."

Undoubtedly it is the province of the state to teach religion and morals as the basis of national prosperity and the strength of national life.

God Himself, possessing the highest and sanest educational ideals, exemplifies the importance of moral and religious training in all of His direct and indirect dealings with nations. To Israel He gave the decalogue containing the moral law; to Israel and to Judah and to Nineveh He sent His prophets impressing on men and nations their duties to Almighty God and their fellowmen in the light of a coming judgment.

A practical question in the actual teaching of religion and morals in our public schools is, shall the state provide text-books in this sphere of education? Our thoughtful answer is, yes; for religion and morals can no more be taught without text-books than can science, languages and history. In science, language and history—school boards, teachers, parents and pupils all demand that the child be furnished with the best possible text-books. In no element of education is it so important that the best book be furnished as in the moral element. The best citizen is not always the best scientist nor necessarily the best historian. The best citizen who is the most helpful and least burdensome to the state is always the citizen who respects his moral and religious obligations to God and men.

For the highest culture of such a citizen no book so commends itself as the Bible. All other ethical and moral

teachings find their sources in Biblical teachings. It is safer to teach religion and morals as God originally furnished them, than to accept and teach men's interpretation and application of them.

There should be many other books and treatises to supplement the Bible but the Bible should be regularly and consistently taught in every public school in America.

The Bible is non-sectarian and cosmopolitan.

President Butler of Columbia University is reported to have said, "Already we have impoverished life and literature by our neglect of the English Bible." Quite rapidly in the last few years not only denominational colleges but State universities are increasing that are offering courses in the English Bible and are dignifying such courses by establishing chairs for the instruction in the Bible. It should also be regularly taught in our public and high schools as literature, history and a code of morals that the world can never outgrow. It is not sufficient that fragmentary portions of Scripture be read daily. The Bible should be taught. We can not teach astronomy with the sun left out. We can no more teach morals and religion with God left out. God is the most momentous fact of life. The only authentic revelation of God is the Bible.

Therefore it is supremely important that the state recognize that the moral and religious element in Education is essential, if a Christian nation is to bring her citizens to their highest possible efficiency, safeguard her institutions and guarantee her perpetuity.

In no day of our national history has it been of such paramount importance that America choose and formulate the proper philosophy to teach her citizens. Never was it so essential that educators

of youth discover the basic principles that can most safely be incorporated in the life of our nation.

Carnegie, Pa.



WHAT THEY SAY ABOUT IT

In keeping with our custom we again this year announced, through the religious press and otherwise, our willingness to mail free of charge helpful literature to all pastors who would on the Second Lord's Day of September, or on a contiguous Sabbath, preach on the subject of Christian public education and secure the appropriate observance of the Day by their congregations. The response to this year's announcement has to date (this is written July 20th) far surpassed that of former years. From many sections of fully three-fourths of the States of the Union, including cities large and small, and from pastors of every evangelical denomination these responses have come by the hundreds; and they have barely had time to begin, since the announcement was made.... Not only do those responding promise themselves to cooperate in the observance of the Day but, for the most part, to use their best offices to secure its observance by their brother pastors in community or denomination, or both. We give here a few sample replies of the many received, limiting ourselves to one to a State.—Editor.

Alabama, Birmingham,—My work now is District Superintendent of the Birmingham District, Alabama Conference of the Methodist Episcopal Church. Instead of having one church to pastor and look after, I am now Superintendent of 24 charges and 120 churches. If desired, I will preach a sermon on Christian public education all round my District, beginning the first of September and closing about the middle of November. I will also enlist all my pastors and churches in the observance of the Day of Prayer for the schools of the nation.—**W. I. Powell.**

Arizona, Tucson,—I am glad to see that this year again the literature and necessary helps for the preparation of sermons on the Day of Prayer for Schools will be found in the August number of the Christian Statesman. I shall certainly do my best to make a specialty of this theme as in former years.—**John H. Clifford.**

Arkansas, Atkins,—I shall be pleased to co-operate with you in the observance of the Day of Prayer for Schools and to receive literature which will assist in the preparation of sermons. I found the material of last year wonderfully helpful. I hope to become a regular subscriber to the Christian Statesman.—**J. M. Williams.**

California, Berkeley,—I would be glad to receive literature bearing on the subject of the Day of Prayer for Schools and will try to have special services on or near the second Lord's Day of September.—**C. E. Butterfield.**

Colorado, Colorado Springs,—We are always very glad to unite in the suggested plan for the Day of Prayer for Schools. It has been our custom to observe this day at the opening of the autumn semester. Since we are a college town, the matter becomes more obligatory.—**Samuel Garvin.**

Connecticut, Greenwich,—We shall be very glad to observe the Day of Prayer for Schools, September 9th, as suggested.—**Frank M. Carson.**

Florida, Madison,—I will be glad to observe the Day of Prayer for Schools in my church and send the name of Rev. J. J. Thompson of this town, who will be glad to co-operate with you, I am sure.—**C. F. Blackburn.**

Georgia, Atlanta,—It will be a pleasure to co-operate with you as hitherto in the observance of the Day of Prayer for Schools, the second Lord's Day of September. I will be very glad to receive any literature you may have upon the subject, including a

copy of the *Christian Statesman*. Please send as early as possible, so that I may have it with me during my vacation and make proper preparation.—**Richard Orme Flinn.**

Illinois, Kankakee,—Please mail me the material for educational day. I am accustomed to observe the day. I will also have the press here give the matter proper attention.—**W. B. Rilling.**

Indiana, Saratoga,—It has always been a pleasure for me to co-operate in this most worthy cause, hence you can count on me. Please send literature.—**George Hanley Baker.**

Iowa, Albia,—I shall be glad to co-operate in the matter of the observance of the Day of Prayer for Schools. The schools of the country are surely of vital importance to the welfare of the nation, and in these times of stress it becomes all right-thinking people to give careful consideration to this great institution.—**A. M. Malcolm.**

Kansas, Centralia,—Last September we asked for the co-operation of all Christian forces in the community in a union Sunday evening meeting for prayer and careful consideration of the schools. It was a great success both in attendance and enthusiasm. We will wish to plan a like meeting again in September. Please help with suggestions and literature. I am glad to co-operate.—**Orley L. Miller.**

Louisiana, Homer,—I shall be very glad indeed to have the material for a sermon on the Day of Prayer for Schools in September. Your material has been of great help to me in preparing proper sermons for this day. I believe that more attention should be given the observance of such a day by the churches throughout the country. My denomination is the Methodist Episcopal, South. During the week of July 15 to 21 we are to have a three days' meeting of all the ministers and a number of the laymen in the presiding elder's district in which I am located. Were it possible for you to get

some material into my hands before that time, I would be glad to present this matter at the meeting and believe it would be possible to secure the promise of a number of the pastors to give this day proper observance in their churches. Few men seem to realize the importance of this and I am sure there are few who know what it means to have placed in their hands such material as you give for use on this day.—**W. L. Doss, Jr.**

Maryland, Clear Spring,—I will be glad to preach as per your request and thank you for the literature. The Revs. J. M. Carter, Wm. K. Diehl and J. B. Fleming will also be glad, I believe, to help in this work.—**J. Edward Klingaman.**

Massachusetts, Chelsea,—I shall be glad to co-operate in the observance of the Day of Prayer for Schools if you will kindly favor me with literature, including the August number of the *Christian Statesman*.—**H. C. Whitcomb.**

Michigan, Cedar Rapids,—I hope to observe the second Lord's Day of September in the interests of Christian education.—**Clarence P. Dane.**

Minnesota, Winona,—Having removed from Plainview, Minn., to this city I appreciate even more than formerly the need of the type of work you are doing. I shall be glad to follow my former custom of preaching on the public school the second Lord's Day of September. I shall surely appreciate the copy of the *Christian Statesman*, as I have found your material of great value the past two years.—**Burton L. Hoffman.**

Missouri, Carthage,—I shall be glad to co-operate with you in the effort to have the second Lord's Day of September observed as the Day of Prayer for Schools. Please send ample literature for the occasion.—**Everett Fray.**

Nebraska, Omaha,—I shall be glad to observe the Day of Prayer for

Schools and will be pleased to receive literature concerning the subject.—**George L. Peters.**

New Hampshire, Ashland,—I shall be glad to observe the Day of Prayer for Schools this year as I did last and am heartily in sympathy with the plan. I shall be pleased to receive the literature.—**John Mantes.**

New Jersey, Riverside,—We will co-operate in the observance of the Day of Prayer for Schools. The observance of this special day is certainly needed here. If no other pastors in this town are co-operating, let me know and I will send their names for literature, or forward them any you may send me.—**Robert K. Stansfield.**

New York, Rochester,—It will be a pleasure to co-operate in the observance of the Day of Prayer for Schools. You can count upon me. I will appreciate any literature you may place in my hands.—**Noyes O. Bartholomew.**

Ohio, Wooster,—I hasten to say that I shall be glad to co-operate and to preach a special sermon on the occasion of the Day of Prayer for Schools.—**E. E. Young.**

Oklahoma, Jefferson,—I will endeavor to co-operate with you in the observance of the Day of Prayer for Schools and I will be glad to receive any literature you care to send.—**C. E. Sears.**

Oregon, Roseburg,—Please place my name on the mailing list for literature relative to the Day of Prayer for Schools.—**E. W. Warrington.**

Pennsylvania, Ellwood City,—As formerly, I shall be only too glad to secure the literature in order to be able properly to observe the Day of Prayer for Schools. I thank you in advance for your most helpful literature.—**James B. Musser.**

South Carolina, Harleyville,—I shall be pleased to co-operate in the observance of the Day of Prayer for Schools in September next, and shall be delighted to receive a copy of the Christian Statesman.—**J. L. Mullinnix.**

South Dakota, Brookings,—I shall be glad to have the Statesman on the public school question, also the literature. If you wish to reach the pastor of my former charge, write to Rev. J. A. Greer, South Omaha, who has just gone there.—**Albert N. Porter.**

Tennessee, Brighton,—I am in sympathy with the movement to have the second Lord's Day of September observed as a Day of Prayer for Schools and am willing to contribute my effort towards its advancement. Send me the literature.—**W. A. M. Plaxeo.**

Texas, Miles,—I shall observe the Day of Prayer for public schools as usual and will be pleased to have any help from you.—**C. W. Hardon.**

Vermont, S. Londonderry,—I shall be very glad to co-operate with you in observing the Day of Prayer for Schools. I have found the material provided by you most excellent.—**W. C. Goodwin.**

Washington, Roslyn,—Kindly send me literature for Day of Prayer for Schools; also send literature to Rev. James K. Stewart, Cle Elum, Washington.—**J. Service La Rue.**

West Virginia, Martinsburg,—I shall be glad to observe the Day of Prayer for Schools as you suggest. I shall also be glad for any helpful material you may find it convenient to send.—**A. M. Gluck.**



The only authoritative standard in the sphere of morality is the Bible; hence it has a rightful place in the schoolroom.

SERMON OUTLINES

TRUE EDUCATION

T. H. Acheson

2 Chronicles 17:9—"And they taught in Judah, having the book of the law of the Lord with them; and they went about through all the cities of Judah, and taught among the people."

1. It is the function of the state to furnish a general education. The church is the great teacher in the spiritual sphere, but cannot furnish an education of a general nature. Neither the church nor family possesses the authority or equipment for such an education.

2. The public school is the digestive organ of the body politic. It is the melting-pot. The Scandinavian and Slav become American.

3. Education is not complete without the moral element. Character is the great aim of education. It must contribute to the prosperity and permanence of the state. Mere mental development is insufficient.

4. The Bible is the only standard in the field of morality. The standard is not the mere dictum of the teacher, or the best literature, or the lives of our best men, or civil statutes, but the Word of God.

5. The Bible, therefore, should be taught in our public schools. It is not sectarian. The Bible as a book should be used in the schoolroom; not a book of mere selections.

6. The wide-spread and long-continued custom of Bible-reading in our schools, in connection with the foregoing considerations, is a strong argument for its retention. The Bible is read in many of the schools all over our land. Not long since the attitude of at least twenty-one States was distinctly favorable, and in only eight had opinions been rendered against it.

THE INDISPENSABLE BOOK

T. B. Anderson

Psalms 11:3—"If the foundations be destroyed, what can the righteous do?"

1. The most vital force operative in our nation today, and in all its past history, is the Christian religion; and the Christian religion is founded on the Bible.

2. While men may differ as to what constitutes a Christian nation, and while it is admitted that the written constitution and the vital constitution of the nation are not in agreement, yet there is a sense in which this is a Christian nation, and so announced by the Supreme Court of the United States.

3. Enumerate the Christian features of the nation.

4. The Bible, beyond all question, is the corner-stone of our Republic, and has been the most potent factor in making the nation what it is.

(a) Our political, social and economic systems are based on the Bible.

(b) Our whole system of jurisprudence is rooted and grounded in the Decalogue.

(c) Our whole body of literature, transient and permanent, is permeated and colored by Bible truth.

(d) The elimination of the Bible, with its teachings and spirit, would change the whole complexion of our civilization and induce national degeneration and decay.

For these reasons, the Bible,—as the best, and indeed only available and safe text book of morals, manners and patriotism,—is indispensable in our system of public education. It is the palladium of our liberties, and the *sine qua non* of our national peace, prosperity and perpetuity.

RELIGIOUS EDUCATION

M. M. Pearce

Isaiah 1:17—"Learn to do well."

One-fourth of the population of our country is engaged, as students or teachers, in the work of education. It is important to have right ideas about it.

1. Its obligation; "Learn." Man is the being that learns. The possibility of advancement is unbounded, and its obligation imperative.

2. Its purpose; "do." Education should terminate in action. A recluse, or a mere book-worm, is a satire on the true purpose of study.

3. Its distinction; "well." The glory of education is in its contribution to God's Kingdom. Germany was the Mecca of students, but the home also of a program of

life that was a menace to civilization; and millions of men are paying the price of her failure to learn to do well.

THE INVESTMENT OF LIFE

W. F. Smith

Matt. 25:28—"Take ye away therefore the talent from him."

The one talent man was condemned because he failed to invest.

Life is given us. It must be lived. We must exert some kind of influence. Where and how can we most fully realize our true selves? How shall we invest our lives?

Principles of Investment

1. Safety—no danger of loss of principle.
2. Availability—easily turned into cash.
3. Profitable Returns—interest, dividend.
4. Service to Humanity. (Christian business man's ideal.)

All these principles apply to the investment of life in training for service.

The Need of Trained Leadership

In country, city, among immigrants, on foreign field.

How shall I invest my life?

ITEMS OF NEWS

According to our custom, we are this year in the midsummer months issuing an enlarged edition of the Statesman instead of two regular editions. In this way the editor gets some needed rest and the readers get in a single issue, for substance, what they would otherwise get in two issues. The enlarged number this year is labeled September and is issued in the month of August.

Following the Winona Institute, the General Superintendent spent three weeks in the State of Iowa, speaking at numerous points, in behalf of the work of the Association.

Mr. Vernon J. Danielsen is speaking, as a rule, each Lord's Day in the vicinity of Kansas City, Mo. He sometimes speaks as often as three times a Sabbath. He will resume speaking daily in the early Fall.

Rev. J. M. Foster of Boston, Mass., recently addressed the Constitutional Convention of that State in behalf of the Christian Amendment which he introduced; also in behalf of capital punishment.

Mrs. Frances J. Diefenderfer, President of the National Order of Anti-

Polygamy Crusaders, keeps up her work against the Mormon Kingdom. She is just back from Winona Lake where she did a week's work recently.

Our General Field Secretary, Dr. James S. McGaw, is booked to return to Pittsburgh the first of September, where he will begin his year's work of public speaking specially in behalf of the Third World's Christian Citizenship Conference.

We are greatly indebted to the Editor of the Presbyterian of the South for his kindly words in his issue of July 11th: "The Christian Statesman, a magazine which is a blessing to every home it enters." We are happy to be able to report a constantly increasing subscription list.

The State Superintendent of Public Instruction in Pennsylvania writes: "Beyond the reading of the Bible during opening exercise, no Biblical instruction is given in our Public Schools. I cannot say that this is satisfactory, but it is all that is possible in very many school districts of the Commonwealth."

Our Assistant Superintendent, Dr. Larimore C. Denise, made a tour last

month of the Middle West in the interests of the work of our Association. Among other places, he spoke in Omaha, Nebraska, Wichita and Clay Center, Kansas, and in St. Louis, Mo., returning to Pittsburgh soon after the middle of August.

Do not fail to read the foreword in this issue to the series of articles to be run in the Christian Statesman from the pen of Dr. Knapp, the Editor of the Chicago Journal. Senator Cannon is **at present** in Denver and vicinity. He recently spoke there to a very large assembly in the congregation of which he is a member, that of the First Presbyterian Church.

Mrs. Lulu Loveland Shepard ended her work for the present in New York State the 10th of August. She spoke at a number of Chautauquas and Bible Conferences the month of August and is spending the month of September at her home in Salt Lake City. She will return to her work in New York State the first of October.

The following Commissions have been decided upon for the next World's Christian Citizenship Confer-

ence: World Reconstruction, Peace, Mixed Races, Immigration, Family Life, Mormonism, Social Purity, The Lord's Day, Intemperance, Prison Reform, Public Education, Capital and Labor. A committee has also been appointed to work out an elaborate program for the Conference. The tentative date fixed is July 2 to 9, 1918. Read the Call elsewhere in this issue.

At a recent meeting of the Sub-Executive Committee of the National Reform Association the Rev. George H. L. Beeman of Orrville, Ohio, was unanimously chosen to labor under the auspices of our Association. Mr. Beeman is thoroughly familiar with the Association and its work, having spent some years in the field in its behalf hitherto; especially in preparatory work for the Second World's Christian Citizenship Conference in Portland, Oregon, in 1913. Mr. Beeman's labors will be confined chiefly to the work of preparation for the Third World's Christian Citizenship Conference. He begins work the middle of August, or thereabouts. He is to represent our Association on the Winona grounds during the Bible Conference.

TIDINGS FROM THE FIELD

SOME RECENT IMPRESSIONS

Dr. J. Renwick Wylie

It was my privilege to stop in the States of Missouri, Kansas and Nebraska in the interests of our National Reform work during the past few weeks. I spoke twice in the E. St. Louis Presbyterian Church, of which Dr. Wilson Aull is pastor. The people manifested much interest in the themes discussed and they are willing to accept the vital principles of national Christianity and to labor for their realization.

While in St. Louis I visited the Jefferson Barracks. This is an old camp for soldiers. There are commodious

houses here for army officers and their families and eating houses, sleeping houses and tents for soldiers. Rough barracks for soldiers are now being erected. There is also a cemetery for those who have given their lives to the service of their country and from different sections of the land bodies are here being laid away. There was a funeral the day I visited the camp. Long rows of modest, marble stones give the names of these heroes. There are also many markers for unknown men, with here and there a large monument with some fitting poetical quotation, praising their valor.

On our way to the camp the street cars were filled with men ready to join

the army. In the camp fine looking young men in uniform met our eyes at every turn. Here and there a mother, a sister or perhaps a best friend, was conversing with the young men. We witnessed no tears nor forebodings, but no hilarity; the feeling of deep sympathy was in our breast and we could scarce restrain the tears, as we thought that we could discern the solemnity of this fellowship. Will these friends meet again? Will these young men return sound in body, and noble in appearance as now? Will they be able to resist the darts of the enemy of souls more to be dreaded than German shrapnel?

It is gratifying to know that the war authorities have given over to the Young Men's Christian Association the spiritual interests of these defenders of their country. May the Christian people of our country place in the hands of the secretaries of this organization funds sufficient to secure such a force of Christian workers that they will come in personal touch with every man who has heard his country's call. The workers of the Y. M. C. A. that I met evidently feel the responsibility resting on them and are awake also to the great opportunity for service to humanity offered them.

In meeting men I was deeply impressed with their recognition of the hand of God in the great trouble that now rests upon our nation; also, in their recognition of the imperative necessity of our nation's being right with God if we would speedily win the war. To a suggestion made to a secretary of the Y. M. C. A., that this nation should recognize in her constitution the authority of Jesus Christ and thus help secure the favor of our Lord and at the same time teach all our people our nation's relation to Christ our King, he replied, "Certainly we should."

In a county seat in Kansas where I spoke twice on a Sabbath Day there was a new and large church dedicated to the worship of God the same day. A layman making an address said, "Our nation will not be right until she recognizes the authority of Christ."

At a week-evening meeting in a county seat in the State of Nebraska an ex-judge asked me if I thought it was too late for our country to repent and secure forgiveness. My reply virtually was that when God threatens destruction to a nation on account of its sins, if that nation turns from its sin, God also will turn from the evil threatened.

A public official in making an address on Decoration Day said, "Our people have neglected Christ, but they have not rejected him. May neglect not be permitted to continue until it will become open and final rejection?" There seems to be an open door for the discussion of the great theme, "Christ the Savior of Nations."

We have not covered the whole field in the neighborhood of Pittsburgh. Some of the people of a congregation not fifty miles away, that I visited on a recent Sabbath, wondered why our secretaries had not spoken in their church in the past.

Evidently, there is much interest in the Third World's Christian Citizenship Conference and, so far, all the ministers whose aid I have requested in securing openings for our secretaries to address the religious bodies of which they are members, have freely offered their services. If this Conference approaches in volume and interest the Portland Conference, it will be a wonderful uplift to this community and the nation at large; but it should surpass all others in the number of delegates, in the people attending and in the general interest manifested. By the united effort of Christian people, it can be made the greatest civic meeting in our history. Let us hope, believe and pray that it shall be such.



A BUSY WEEK AT WINONA

For thirteen years, with each recurring summer, the National Reform Association has sent its representatives to Winona Lake, Indiana, and has there conducted a school of Christian citizenship. These institutes have been, from first to last, cumulative in their

influence, and this primarily because the principles taught at these annual gatherings, and the various moral units comprehended therein, are becoming more and more the recognized essentials of Christian civilization. It must also be said, however, that these principles have won their way all the more rapidly, from year to year, because they have found adequate and eloquent expression by the men chosen to represent the cause of national reform on the Winona platform.

While these lines are written by one of the speakers of the present season, there were five others there, and all of them were so thoroughly prepared in the conscientious development and elaboration of their living themes, and withal so apt, so direct and so practical in their style of address, that the aggregate impression made by the five of whom we speak was great enough and articulate enough to become entirely independent of what any additional speaker might have said or omitted! We may express therefore the sincere conviction that the work of the institute this year, when final results are measured, will be found to have set new landmarks on the highway of progress and lifted new ideals before the eyes of those who are looking toward the promised land of the Christian nation.

This growing influence of the work at Winona is of course due in large part to the achievements of the past thirteen years. Every speaker on the platform this year at these beautiful assembly grounds was made to feel at once the lingering influence of those who had pursued the same high themes in other seasons; that he moved in an atmosphere enriched by the legacy of the past; that he followed in an ever-widening path, largely because sturdy and heroic forerunners had prepared the way before him; that he had only to add another round to the ascending ladder of Christian hope in the orchard of civilization.

Interest in the subjects under discussion had also been greatly increased by the nation-wide campaigns recently

inaugurated in this country in defence of the home and the school. The moral awakening of America to the world-wide crime of intemperance; the healthful reaction of public sentiment on the subject of marriage and divorce; the patriotic determination to fight this war through to the victory of liberty and civilization, and yet to protest against war in all the future; the crusade against the Mormon kingdom and its all-corrupting polygamy, —these and many other of the moral units proclaimed as living issues at Winona were met by a new responsiveness on the part of the people in attendance. For these movements have gone forth throughout America in a thousand streams of sentiment, and every summer makes manifest the increasing number of those who "care for these things;" and who, having been truly informed as to the social and political needs of our country, are ready to establish the cause of righteousness in the courts of the people.

Dr. James S. Martin, General Superintendent of the National Reform Association and managing editor of the *Christian Statesman*, discussed a number of kindred subjects, but focussed the attention of his audiences primarily upon "Marriage and Divorce," and upon the pernicious activities of Mormonism in American life; his specific themes being "Mormonism Polygamous;" "Mormonism Commercial;" "Mormonism Political." Dr. Martin always pursues a subject to the final fact as well as to the final analysis; and his eloquent lectures at Winona this year in defence of the Christian home, as against the twin-demons of polygamy and divorce, were such as to deserve both for their intellectual scope and for their ethical import the responsive attention of all the millions of America.

Dr. John Royal Harris is president of the Dry Federation of Pennsylvania, an organization which has grouped and consolidated the various temperance forces of the state, with the hope of redeeming that great commonwealth from the bondage of the liquor traffic.

A man of heroic courage in the cause of God and humanity and one whose zeal and wisdom have alike been tested by the achievements of the past, at first in his native Tennessee and afterward through his fifteen years' pastorate in the city of Pittsburgh. Dr. Harris speaks with recognized authority on the questions of the day. He brought to Winona this year the ripest and rarest clusters of his goodly vineyard and delighted the people with messages which revealed a firm grasp of his every subject; and the happy faculty of putting the content of a great truth in concrete and simple form. And Dr. Harris knows how to set the smiling windows of humor in the structure of his address in such fashion as to bring out their true ethical value. This is indeed one of the surest tokens of his genius as a public speaker, and one of his keenest weapons against the public iniquity of his day.

But we are almost to the end of the space allotted to this subject. And therefore the fewer words must be given the larger interpretation, when we speak of other lecturers on the Winona platform during the busy week from July 22 to July 28. Dr. Pohlman, pastor of the Temple Lutheran Church, of Philadelphia, is both a minister and a physician, and spent five years in missionary work in Africa. He displays a rare genius for discovering the hidden gems of Bible truth, and for making them bright and attractive to the eyes of the people. Dr. Larimore C. Denise gave us four lectures of unusual merit, centering in a brilliant presentment of the subject: "War and Culture," and closing with a thoughtful survey of "The Road to World Peace." Mrs. Frances J. Diefenderfer, president-at-large of the Anti-Polygamy Crusaders, is known to American audiences from the Atlantic to the Pacific; and she is especially known to the mountain fortress of polygamy that rises between the oceans! Her lectures at Winona evidenced the most thorough acquaintance with every phase of Mormonism,

and her eloquent arraignment of this great and threatening evil won the responsive sympathy and the moral enthusiasm of her every audience.

Dr. Lyman E. Davis, editor of the Methodist Recorder, gave five lectures on the general theme: "The Social Doctrines of Christianity;" and he expresses heartiest appreciation for his share of the many kindnesses bestowed upon the speakers.

All the lectures were given in the Assembly Auditorium; and Dr. Sol C. Dickey and his associates in the management at Winona Lake will be remembered gratefully for the thorough and hearty manner in which they promoted the work of the Association in the Assembly programme, and opened wide the gates of welcome for the platform guests of the week.

L. E. D.



LETTER FROM NATIONAL FIELD SECRETARY

Dr. James S. McGaw

As this leaves us we are completing arrangements for the state-wide observance by the religious organizations of California of the Day of Prayer for Public Schools which is held each year on the second Lord's Day in September. No annual event in the life of the nation is more momentous than the opening of the public schools for the work of the year. Here eighteen million of our population are mobilized for training in citizenship. Here it is that the state puts its stamp of character upon them and fits them for future usefulness. What we would have in the life of the nation must be put into the schools. In California ninety per cent of the youth never attend the Sabbath School. There is therefore no hope of shifting the responsibility, for Christian moral training, and public safety as well as national perpetuity, demand that the atmosphere of the school room shall be Christian. Most certainly there should be a place in the curriculum for the reading of the Bible without note or

comment. A careful survey of the situation will furnish abundant reason for prayer and protest. Pupils and teachers ought to begin the work of the year backed by the prayers of God's people.

The Sabbath School Association and the W. C. T. U. of both Northern and Southern California have been requested to arrange fitting programs for the observance of the day and we have been assured that they will co-operate.

In the last six weeks we have travelled as far east as Kansas City speaking enroute in the interests of the general work of the Association and have visited the leading towns of the San Joaquin Valley in the interests of the State work.

This is the season of the year when the churches of practically every town in California hold union meetings on Sabbath evening. By the time this goes to press we will have held union services in Azusa, Turlock, Alhambra, Lordsburg, Tustin and Upland. In the last month we have occupied the

pulpit for the morning service in the First Presbyterian and the First Methodist Episcopal Churches of Santa Ana and the Boyle Heights Methodist Episcopal Church of Los Angeles.

At a recent meeting of the National Executive Committee of the Association, held in Pittsburgh, it was decided to begin at once the preparatory work for the Third World Christian Citizenship Conference and the writer was requested to give several months for organization work in the East similar to that done in Philadelphia and Portland for the first and second conferences. Owing to the fact that the world war with its necessary calls for Liberty Bonds, Red Cross and Y. M. C. A. work has more or less affected all forms of church and reform work in California and also the fact that the State legislature will not assemble until two years hence we decided the campaign in California would not suffer in any way by giving some of our time to the World's Conference. We expect to begin work about September first.

THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE

AFTER THE WAR, WHAT?

THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE

Under the auspices of the
National Reform Association
Pittsburgh, Pa., U. S. A.

Organized 1863

To Christian Patriots of all Nations:

We who constitute the National Reform Association of the United States—representing many thousands of Christian citizens who desire the adjustment and regulation of moral affairs in national life in accordance with the civic principles of the Christian religion—moved by a deep sense of obligation to God and humanity in this unparalleled hour of world need and opportunity, do hereby issue a Call to Christian patriots everywhere to assemble representatively in the Third World's Christian Citizenship Conference, to meet in the United States of America, in the city of Pittsburgh, during the week of July 4th, 1918; this date being subject to certain contingencies in the world situation.

The World's Need

The present is an hour of tremendous world need. The foundations of social order have been shaken. The whole fabric of democracy and human liberty is imperilled. The progress of Christian civilization has been arrested.

It must be recognized that the distinct and fundamental reason for the present world catastrophe is sin; and not sin in a merely general sense, or the sin of the individual, but also the disobedience of nations and governments. Nations have broken the law of God. Rulers have failed in honoring Him and in applying His law in the civil sphere. The present war never could have taken place, had all nations endeavored to follow the divine principles of righteousness and unselfishness.

The world's greatest need is Christ. He is the only panacea for the world's sickness; and Christianity is needed, not for the individual only, but for nations as great moral organisms, which have failed to keep His law. Nations must get right with God, in order to find true prosperity and to end and prevent war. Civil government must be Christian in order to secure internal and external peace. Human wisdom and human plans are insufficient. Economic, legislative and military arrangements all fall short. Treaties and

alliances fail. Arbitration is not enough. Peace movements alone cannot bring peace. The world needs Christ. The only road to lasting peace is the highway of the principles of the Prince of peace.

The Hour of Opportunity

The period immediately following this destructive and extensive conflict is the providential hour for Christian people of every name and race to assemble for the prayerful consideration of the nation's relation to God. It is fitting that the proposal for such a world assembly should arise in America, a land of much Christian light and liberty; and also proper that the National Reform Association, which has for more than half a century proclaimed the civil truths of the Word of God, and has produced an extensive literature in this department, should issue the call for this conference, and assume the responsibility for its program; and we do hereby cordially invite the concurrence and co-operation of all Christian organizations and individual citizens who agree in general with its purposes. It seems also appropriate that Pittsburgh, a city well known for its religious atmosphere, its large business interests, its great wealth and situation in the midst of a thickly populated section of the country and readily accessible from all directions, should be the location for such an important assembly.

The Dominating Principle

The dominating principle of this conference will be the nation's allegiance to Jesus Christ; and the duty of governments and rulers to obey and administer His law in the civil realm. This involves the recognition of the moral personality of the state, and its obligation to obey the law of God; but does not imply the union of the two organizations of church and state. This conference is not called in the interests of any such union.

Many concrete questions naturally arise in the application of Christianity; such as the distinct acknowledgment of Christ in constitutional law; the integrity of the family as affected by legislation; polygamy; the legal protection of the Day of Rest; temperance; the moral element in public education; and many similar questions. More prominent, however, than any of these concrete problems will arise the question of the abolition of war, the establishment of peace on the basis of national righteousness. This will be the great practical problem of this world's conference.

A Conference

Attention is called to the fact that this meeting is to be a Conference; not a convention, to the conclusions of which delegates and other participants are necessarily bound. It is also to be a conference of citizens and in the realm of Citizenship. It is not to be ecclesiastical. It is, however, to be distinctly Christian; on the basis of the principles of the Christian religion, as it applies to social and civil questions.

A World's Conference

It is to be a World's conference; not for one nation only, but for all nations and the people of all nations, who desire to confer on the basis of the Christian religion. There is now a world opinion and a world conscience, and all civilized nations are more or less amenable to this new tribunal. The world's conscience is steadily setting itself in this hour against the injustice, the inhumanity, and the horrors of the present war.

Third World's Conference

This conference also will be the Third conference of its kind; the First having been held in Philadelphia, Pa., in 1910, seven nations being represented on the program, and the attendance numbering as high as fifteen hundred; the Second having been held in Portland, Ore., in 1913, seventeen countries being represented on the program, and the audience reaching an attendance of fifteen thousand.

Publicity

Wide publicity in this and other countries will be given to this Call and to further announcements concerning this conference, through a carefully conducted News Agency, and by a corps of expert publicity agents. A fund of \$25,000 will be employed for this purpose.

Call for Conference

Though many clouds now fill the horizon; yet it is also true that the future is bright with the promises of God. It is the duty of God's people to accept His truth and apply it. It is theirs to proceed with courage in this strategic hour. Conscious that wide divergence of opinion may be found to exist among those who agree on the fundamental principles of this Call, convinced that the period before us is to be one of readjustment and reconstruction, actuated by confident faith in the Governor among nations, and seeking the co-operation of all who love their country and the kingdom of Christ, this Association issues this Call for a world's citizenship conference of Christian patriots of every name and nation.

What You Can Do

All inquiries, requests for copies of this Call and other literature, and other correspondence should be addressed to the National Reform Association, Pittsburgh, Pa., U. S. A. You can greatly help this movement by bringing this Call to the attention of the editor of your leading newspaper.

All Churches, either local or general, all Missionary Societies and Boards, Young Men's and Young Women's Christian Associations, Temperance Societies and other organizations having both a Christian and a patriotic purpose are entitled to representation in this conference. You are particularly and specifically invited to appoint delegates to it.